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RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

I FEAR that your correspondent Talib and myself shall part in the predicament of most controversialists, each unconvinced by the other.

1. In my letter, which appeared in your January number, and which was written in great haste and amidst a press of business, I incautiously asserted that Daniel's judgment began to sit at the reformation. In this I was doubtless mistaken, and in fact contradicted myself; for, both in my work on the 1260 years and in my recently published work on the restoration of the Jews, which were duly weighed and examined before they were committed to the public, I consider the judgment as beginning to sit for the *final* destruction of the beast and his horn at the close of the three times and a half. Thus far therefore I agree with Talib and Mr. Butt. But I am not equally clear, that their view of the latter part of verse 26 of Dan. vii. is accurate; on the contrary, I still prefer my own. The proper rendering of the passage I take to be as follows: "And the judgment shall sit: and they shall take away his dominion by consuming and destroying it unto the end." The first clause of this sentence relates to the judgment which should sit at the close of the 1260 years *finally* to consume the horn: the second describes the manner in which its dominion should be *gradually* taken away *before* the end. As I have stated at large in my Dissertation, vol. ii. p. 396, 397 (2d edit.), I conceive this second clause to de-

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scribe the same series of events as that described in Rev. xvii. 16. Both passages are introduced in a kind of parenthetical manner, and by way of explanation. The whore is made desolate and naked, and her flesh is eaten by the sequestration of her possessions and the secession of many of her former lovers, long before she is *finally* burnt with fire: the dominion of the horn begins to be taken away *before* the end, and therefore *before* the sitting of the judgment for its *final* destruction. Nor is this a mere gloss: history seems to me absolutely to require such an interpretation of both passages. Talib may consider it as contradictory to suppose, that the dominion of the horn begins to be taken away before the expiration of the period during which the saints are given into its hand; but this has been absolute matter of fact, unless indeed we make the 1260 days terminate at the reformation, which Talib will scarcely be inclined to do. Ask in plain English any student of modern history, when the dominion of the papacy, now so evidently on the wane, began to be palpably taken away? And I will venture to say that his answer will be, *At the time of the reformation, when so many princes and states withdrew from the Roman communion.* In short, as the rise of the horn was gradual, so the taking away of its dominion is to be gradual likewise. "The judgment shall sit"—the horn shall at length be utterly destroyed, the harlot shall be burnt with fire. Yet "they shall take away his dominion"—and how? not instantaneously, but by gradually "con-

suming and destroying it unto the end." As the prophecy was, so hath been the event. His dominion *did* begin to be destroyed *before* the expiration of the 1260 years. Yet, though it *began* to be destroyed, it was not *wholly* taken away: for, as Talib rightly remarks, though it makes nothing to his argument, "more than a century after this period the little horn expelled or butchered a million of protestants in France, and multitudes in Savoy, Piedmont, and other countries." How are we to account for this? The answer is obvious: though the horn's dominion had begun to be taken away, the 1260 days had not expired.

2. This statement, as involving a mere historical matter of fact, will remain the same, whether Castellio's interpretation of the phrase *unto the end* be right or wrong. I believe it myself to be wrong, both because my own interpretation enables us to explain the passage in a manner so perfectly agreeable to history; and because, arguing from the general analogy of Daniel's phraseology, I can scarcely conceive how *unto the end* can mean any thing but notation of time. Hence, throughout the whole of my work, I consider *the end*, *the time of the end*, and *the end of the wonders*, as signifying the very same: and Talib has said nothing that induces me to alter my opinion. But be this as it may, the import of that phrase does not affect the main question about which we are at issue. Here I may observe, that your other correspondent Mr. Butt, who had no particular turn to serve by adopting what strikes me to be an unnatural gloss, thinks, like myself, that *the end* in verse 26 relates "exclusively to the time of the *final* destruction of the little horn;" though he somewhat inconsistently denies, that the *præludia* of this destruction commence *before* this end, inasmuch as Daniel says that its dominion shall be taken away by consuming it *unto the end*.

3. What Talib says in proof of

the expiration of the 1260 days does not convince me. Because the Romanists are not now *actually* persecuting the protestants, it does not therefore follow that the saints are no longer in the hand of the horn. How does Talib know, that all continental persecution of the protestants is at an end? Besides: the witnesses are to prophesy in sackcloth during the very same period that the saints are in the hand of the horn. This *prophesying in sackcloth* is evidently placed in contradiction to their *reigning*. But they *reign* not as yet, except in a very small part of Christendom: for in all popish countries they are at present only *tolerated*. Therefore in those countries the few, that have not apostatized, still prophesy in sackcloth, or declare the truths of the Gospel in a depressed condition.

Talib's second argument is an assumption. If it prove any thing, it would prove Mr. Butt to be right, and him to be wrong. The papacy had more spiritual power from the time of pope Leo to the time of our king William III., than from the time of Justinian to that of the French revolution. But I do not think that we have any thing to do with the papacy's having the *most* spiritual power in certain districts, but with its having the *most universal* spiritual power, however that power *in itself* might be greater or smaller. Nor is this all: no conjectural speculations, like those of Talib, can be set in opposition to the prophet's direction, that we are to compute the three times and a half from the era when the saints were collectively given into the hand of the horn.

Talib may depend upon the accuracy of my statement from Dr. Brett. He will find all his remarks of any moment cited at large in my reply to Mr. Bicheno. If he can discover any thing like *universal episcopacy* in Justinian's grant, according to Dr. Brett's view of it, I will allow his argument to be decisive.

4. Talib has said nothing to convince me, that his *principle* of computing time is right. I readily allow, that we are not to be so rigid in computing the 1260 days, as to expect exactness to a month or a week; and I freely grant, that either 1259 years and eight months (for instance), or 1260 years and four months (for instance), might be considered as a sufficient accomplishment of the prophecy: but what I object to is Talib's *principle*; and I still think, that, if the 1260 days *must* be esteemed 1259 days and a fraction, then by analogy the 42 months *must* be esteemed 41 months and a fraction.

5. I suspect that few will be convinced that Daniel's larger number ought to be computed from the expulsion of Hippias: for myself, I remain altogether incredulous. Talib says that the expulsion was precisely contemporaneous with the pushing of the ram. This very acknowledgment is a complete confutation of his system. The number is the length of the *whole* vision, as bishop Newton and Mr. Wintle rightly observe. But the vision opens, not with the pushing of the ram, but with his *previous* standing still. Therefore the number must be computed from some era when the ram was quiescent and *before* he began to push. Consequently it cannot be computed from the expulsion of Hippias: because this expulsion, synchronizing with the pushing of the ram, is plainly *subsequent* to his quiescent state, with which the vision opens, and from which therefore the number must be computed. I have already acknowledged myself to have been quite mistaken in computing the number from Alexander's invasion of Asia: but, because I was clearly in the wrong, Talib is not therefore in the right.

6. I have so repeatedly discussed Dan. xii. 6, 7, that I am weary of it. According to the plain and natural meaning of the passage, the holy people are to begin to cease to be

scattered when the three times and a half shall have expired. Talib, as it appears to me, without a shadow of proof denies this. The reason is obvious: if the natural sense of the passage, the sense in which it was understood by Mede, be adopted, his scheme falls at once to the ground. Here I may a second time observe, that Mr. Butt, having no particular purpose to serve like Talib, readily acknowledges, that the holy people will cease to be scattered at the end of the three times and a half. But then, he maintains the holy people to be the witnesses in Rev. xi., who will cease to prophesy in sackcloth at the close of the 1260 days. In this point I cannot agree with Mr. Butt, but am decidedly of opinion that Mede's view of the matter is the right one. My reasons are given in the note at p. 5. of vol. i. of my work on the restoration of the Jews. After all, so little do I wish to dogmatize, that, if the Jews *should* begin to be restored in the course of a few years, and if their restoration should be consummated and Antichrist be overthrown in Palestine in the year 1822, or 30 years after the year 1792, I will then acknowledge myself to have been wholly mistaken; I will own, that the 1260 days ought to be computed from the era of Justinian; that they expired in the midst of the French revolution; and that Dan. xii. 6, 7, does not imply that the Jews should begin to be restored *precisely* at the expiration of that period. Talib fancies, that there is a difference between *scattering the people* and *scattering the power of the people*. I can see none; nor can I form an idea how a people can *cease* to be scattered, and yet their power *remain* scattered. The word in the original literally means *the hand*, by which *the collective strength of the people* seems to me to be plainly intended. But, after all, it is by no means clear, that this word, on which Talib builds an argument, is the genuine reading. Mr. Wintle wholly

rejects it. See his note on the passage.

7. As Talib does not answer any one of the arguments, by which I prove that the seventh vial is poured out immediately at the expiration of the 1260 years, and as "he can only say, that he does not see that I have established it by evidence;" I am of course unable to make any reply, and must content myself with remarking that Mr. Mede is of the same opinion with myself.

8. The phrase *at or in the time of the end* may no doubt *abstractedly* denote *any point in the course of that period*: but in Dan. xi. 40, there is every reason to believe that it means *its actual commencement*. Since, according to Dan. xii. 6, 7, the Jews begin to be restored at the close of the three times and a half (for so I must persist in understanding the passage, until confuted by the event), and since part of them are to be restored by Antichrist in his final expedition to Palestine; that expedition must commence, when their restoration commences: because, if it commence *before* then, it will commence *before* the time of the end, inasmuch as the Jews begin to be restored exactly at the commencement of the time of the end.

9. Let Talib disprove the truth of my third principle, and I will readily give it up: until then, I must continue to deny the double reference of Dan. xi. 31. Mr. Butt must likewise disprove it, before I can admit that Antiochus Epiphanes is the subject of the latter end of Dan. xi. and of Dan. xii, though considered as a typical character. With the late bishop Horsley, I do not believe that Antiochus is ever once spoken of subsequent to Dan. xi. 30. Till Talib *has* disproved this principle, he will find it no easy matter to make good his opinion (for which indeed he brings forward no argument), that the abomination of desolation in Dan. xii. 11, is the same as that in Dan. xi. 31.

10. Talib has not the least occa-

sion to offer any apology to me, though his language on this point is highly creditable to him. So far from being in the least offended, I feel much obliged to him for the thorough sifting which he has given me. I may certainly say to him, *Probè me exercuisti*; and, as I have without scruple attacked more than one living commentator, I at least *ought not* to be angry, and I trust *never shall be*, at any one who returns the compliment.

11. With respect to my other opponent, Mr. Butt, for whom, through the medium of a common friend, I feel a high degree of esteem, though I have not the honour of a personal acquaintance with him, I have answered some of his arguments already in the course of my reply to Talib: the rest I shall now proceed to consider.

12. I venture to deny, that the angel in Rev. x. 6, 7, asserts that the mystery of God should be *finished* at the blast of the seventh trumpet, and consequently that the 1260 days should then expire. The word in the original is in the first aorist, and ought to be translated, not in the past, *should be finished*, but in a kind of future, *should be about finishing*. The same aorist, only in the active voice, occurs in Rev. xi. 7, and ought to be translated in the same manner. This is observed by Mede, an authority which I know Mr. Butt is not inclined to despise; and it is indeed necessary to his own scheme of the death of the witnesses, which he supposes to *precede*, not to *follow*, the full expiration of the 1260 years.

13. At the sounding of the seventh trumpet, it is said indeed that the kingdoms of this world become the kingdoms of our Lord and of his Christ, and that the time is come to destroy them that destroy the earth: but here, as I have shewn very fully in my reply to Mr. Whitaker, and as it is justly maintained by sir Isaac Newton and others, the woful part of the seventh trumpet precedes its joyful part.

14. I shall conclude with remarking, that, should events prove me to be mistaken in my date of the 1260 days (and, if I be mistaken, they will very soon prove me to be so); and should it turn out that they actually *did* expire in the midst of the French revolution; then it will be evident, that they expire at the sounding of the seventh trumpet and at the commencement of the third woe, not (as I have endeavoured to prove) at the effusion of the seventh vial. Such being the case, I see not the utility of prolonging a dispute on the subject. I will readily acknowledge, as I have already acknowledged, that, were I to judge under the powerful influence of passing events only, I should suspect, that the 1260 days *had* expired, that the allegorical judgment was *now* sitting, and that we are in the midst of Daniel's intermediate period, *the time of the end*: but, when this opinion is attempted to be proved by arguments regularly drawn from a *general* view of prophecy, I see such a deficiency of proof that I cannot assent to it. I doubt not, however, but that every day will throw more light on the subject. With all my respect for Mr. Butt, I must nevertheless say, that, were I constrained to choose between his system and that of Talib and Mr. Bicheno, I should undoubtedly prefer the latter. Let the 1260 days end when they may, only 75 years elapse between their expiration and the commencement of the Millennium. More than this period has already elapsed since Mr. Butt's supposed expiration of the 1260 days; and I need hardly say, that the Millennium has not commenced.

G. S. FABER.

To the Editor of the Christian Observer.

THE Jews tell us that Rabbi Azariah, in his work entitled *Myon Enayim*, accounts for the readings in the Septuagint being in many instances different from those in the

original Hebrew; and proves, from internal evidence of that version, together with many other collateral evidences, and supported by quotations from Philo, Eusebius, and others, that in Ezra's time a *Syriac* version was in common use, and that the Seventy actually translated from such version. I have not seen this work of Azariah, and therefore shall be obliged to any of your readers that will take the trouble to inform me what are the particular grounds on which he builds this opinion, and whether it has been inquired into and controverted by any learned Christian.

I shall likewise be happy to be referred to any late and authentic traveller that particularly notices the modern *Samaritans*, and to be assured, on good authority, that they still exercise any religious worship on Mount Gerizzim, being aware that this, and even their existence, is doubted by some distinguished and learned Jews of the present day.

Bishop Horne observes, in his sermon on Church music, that "the votaries of presbytery not only bear the sound of the organ, but, I believe, have adopted it in some of their own places of worship in England." I shall be glad to learn, through the medium of your publication, how far the worthy bishop was right in this his belief, and how far the use of the organ is now common in presbyterian, baptist, or independent chapels in England. Should their prejudices in this respect have disappeared, I conclude with wishing, with the pious and venerable bishop, that "their other prejudices in our disfavour may die and vanish in like manner."

AN INQUIRER.

To the Editor of the Christian Observer.

If any of your learned correspondents should have it in his power to communicate information respecting the following questions, in any of

your future numbers, by so doing he will oblige

A COUNTRY CLERGYMAN.

1. Is there any Hebrew lexicon with points, which gives the different senses of the words in better order and more copiously than Buxtorf?

2. Is there any edition of the Syriac version of the Psalms with a Latin translation?

3. What are the best Syriac grammar and lexicon?

4. What is the best edition of the old Syriac version of the New Testament, with or without a Latin translation.

5. Which are considered as the best commentaries, especially English, on the Psalms?

It is much to be wished, I think, that a new edition of Robertson's valuable *Clavis Pentateuchi*, which is become very scarce, were published, for the use of those who are learning the Hebrew language—omitting, perhaps, the prefatory dissertations.

For the Christian Observer.

OF SPIRITUAL-MINDEDNESS.

To be spiritually minded is life and peace.
Rom. viii. 6.

1. MAN in his original condition was holy and happy: being united to God by the in-dwelling of his Spirit, he enjoyed an intercourse and communion with him, more intimate and perfect than we can now distinctly understand. In this state of holy fellowship, all his faculties were directed towards right objects; he desired them in a due measure and degree. Maintaining a reverential regard to the mind and will of God, in all his pursuits and enjoyments, he partook of created comforts only because they were necessary to his subsistence; for having God for his portion, no created good was essential to his happiness. Thus the internal constitution of man, like the external

fabric of the world in which he was placed, was all beauty, harmony, and order: every power and faculty held its due place and performed its appointed office, and God was "all in all." When man fell by transgression, his soul was separated from God; he sunk into a state of moral darkness and disorder, and no longer enjoyed that vital, sanctifying, and blissful union, in which his glory and happiness had once principally consisted. His natural life indeed continued, but he was involved in all the horrors of a spiritual death; and although every feature of that divine image in which he was created, was not wholly obliterated, yet it was mutilated and defaced, and ceased to be "a living temple," "a habitation of God by his Spirit." In this state of divine dereliction and fearful vacuity he turned himself to the creatures, and sought by uniting himself to them to fill the awful chasm, and compensate the dreadful loss he had sustained of the divine life in his soul. Man having thus forsaken God, and being forsaken of Him, became "earthly, sensual, and devilish." It was now the character of his nature to "mind earthly things," and to be under the dominion of that "carnal mind" which is "enmity against God," and to which is annexed the penalty of eternal death. This prevalence of earthly-mindedness discovers itself in the earliest periods of life; it gathers strength with age; and is continually manifested by a predominant eagerness after every thing that can gratify the senses, with a strange inaptitude and backwardness towards divine and spiritual things. When young persons are old enough to comprehend that certain elegant accomplishments are in high estimation in the world, and that they shall attract attention and excite admiration by excelling in them, what quickness of conception and facility of learning do they often display, when engaged in the acquisition of the most frivolous embellishments! They

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enter readily into the very life and spirit of whatever the world can offer as distinction or pleasure; but address them on the things of God, on the concerns of the invisible and eternal world, on the immutable distinctions between good and evil, on the exceeding love of Christ, and the infinite value of his sufferings and intercession, they are listless and inapprehensive, and impatient to obtain relief, by diverting their minds to any vanity that may present itself: and so reluctant are they to dwell on those most high and momentous subjects, that we are sometimes surprised to find persons, who are otherwise of good sense and respectable attainments, betray a most extraordinary ignorance, when an inquiry is made into their religious knowledge. "The carnal mind" can appreciate and admire brilliant accomplishments, elegant manners, an entertaining wit, and refined conversation, because these things present nothing that is contrary to the spirit of the world. It can likewise paint acts of heroism in the most glowing colours, magnify the excellencies of an elevated and romantic friendship, and view with rapture and admiration the extravagant transports of a delirious lover; whereas none of these qualities rise above the corrupt current of human depravity: they form an element in which the earthly and the sensual find a perfect suitability to their taste and conceptions, and in which alone they can subsist with contentedness and delight. Let a man contemplate the natural and spontaneous motives of his heart, and he will quickly discover a strong bias and propensity towards earthly things. The habitual stream and current of his thoughts, when he sits unoccupied with any immediate object of attention, run with facility to the world and its concerns; and by keeping them in perpetual contact with his mind, they irritate and inflame the moral disorder of his soul. Whence is it

that such crowds of vain and busy thoughts intrude themselves in seasons of leisure and retirement? Whence springs this fondness for building castles in the air? Why is it that our waking dreams run upon augmenting our riches, enlarging our comforts, and increasing our consequence; and that, when fancy is allowed to make excursions with unbridled license, all her associations and fantastic combinations have a reference to earth and sense? A plain and simple answer may be given in the words of our blessed Saviour: "Where your treasure is, there will your heart be also." The copiousness and earnestness with which conversation is carried on, when secular concerns are the subject of it, strongly indicate a state of mind which would imply, that we are made only for this world, and that worldly wisdom, and worldly acquisitions, and sensible pleasures, constitute our true wisdom, our only solid and substantial good; in short, that this world is all, and every other consideration comparatively nothing. Whence arises that love of consequence, which displays itself in such varied and foolish attempts to imitate the manners and engage the attention of persons in superior stations, and which imposes upon its unhappy victims so many disquietudes and severe mortifications, when they suppose themselves slighted or neglected? What are the considerations which principally influence the generality of parents in choosing an occupation for their children? Are they not those which refer to riches, importance, or rank, with little attention to their requisite qualifications, and still less concern whether they are endangering the salvation of their offspring? Let inquiries like these be carried honestly and impartially through that varied course of motives and actions which constitutes so large a portion of the business of human life, and it will quickly appear "what spirit

we are of;" whether secular views and principles assume the direction of our conduct, or whether we are guided in all our ways by a regard to the things which are invisible and eternal.

There are no human concerns, however great and important they may be, when considered with relation to other things of a like transitory and perishable nature, which may not engross too much of our time, and so occupy and encumber the mind as to interfere with interests of inexpressibly greater moment; for the affairs of the greatest empires upon earth, bear no more proportion to the salvation of the soul, than a point of time does to eternity. The state and condition of man in this life obliges him indeed, in a certain degree, to think about worldly affairs, and to have more or less concern with them; but, in order to fulfil the duties of his station, it is not necessary that he shall love them; that they shall so predominate in his mind as to suppress a taste and relish for better things; that they shall weaken the force of religious principles, reduce the standard of holy living, and almost abolish all distinction between him and the rest of the world. The divine wisdom and justice have imposed a life of labour upon man, as a punishment of his first transgression; it cannot, therefore, be his duty to withdraw from secular employments, and refuse to endure the penalty of sin: it is the *spirit* of the world that he is called upon to renounce: he is to evidence a real separation of soul from worldly tempers, vain indulgencies, inordinate passions, and unnecessary cares; and thus exhibit some of the least equivocal proofs that he is no longer "conformed to this world, but transformed, by the renewing of his mind."

2. To have a spiritual mind implies, the living under such a state of religious influence, that a supreme regard to holy and heavenly objects

constitutes the rule and measure of our thoughts and tempers. It includes such a thorough change of heart, that invisible and spiritual things impress us with as great, or even with a greater force, than we were affected by earthly things in our unconverted state. He, and he only, who lives habitually under the power and direction of such views, principles, and apprehensions, is spiritually minded. The believer is said to be "dead, and his life to be hid with Christ in God:" he is to be as little under the dominion of carnal views and worldly principles, as if he were no longer an inhabitant of this world; there must be a real internal separation and detachment of heart from them. He must, in passing through these regions of darkness, sin, and vanity, bear some resemblance to a disembodied spirit, before which all the objects of mortal desires have lost their charms, and to which none of the fading glories of this world can present the least effectual allurements. A man who is spiritually-minded, will be much employed in reading, talking, and meditating on spiritual subjects: and this will not be carried on as a mere business and formal occupation, but as one who feels an interest, a complacency, and a delight in them. He has a taste and relish for them, which renders them pleasant and satisfying to the mind. In short, they will be what the soul chooses as its element, and rests in as its end. Where this spirituality of mind prevails, there will be a frequent recurrence of such mental exercises; so that spiritual thoughts will not be occasional visitants, but constant and habitual guests. When spiritual thoughts rise in the mind only on extraordinary occasions; if they be excited from time to time by remarkable circumstances only; when they languish or revive according to the company we keep, the books we read, or the ordinances we attend; it would seem as if there

were not a living fountain of them in the soul: for where there is an indwelling source of holy desires and affections in the heart, the complexion of the thoughts and conversation must be deeply tinged by it. Not, indeed, that the mere exercise of the intellectual faculties on the subjects contained in the holy Scriptures will prove a man to be spiritually minded; since we may study religion as a science, and contend for it as a great and sublime truth, without any change of heart, or holy affection towards it; and it may be feared, that many persons have employed large portions of their lives in theological pursuits and biblical inquiries, who never felt the power and influence of the sacred truths with which they were so habitually conversant. The wisdom of this world is apt to give a solemn importance, and an air of greatness and superiority, to certain ways of employing the time and talents, as if the occupation dignified and sanctified the man; but there is no more real excellency, or holiness, in one way of life, than in another, unless the spirit of genuine Christianity inform and actuate the whole: for without this spiritual principle, there is no other difference between the several stations and employments of men, when viewed with a reference to eternity, but as they exhibit different modes of pursuing the same vanities.

The spiritually-minded have their thoughts much employed on death, and invisible and eternal things. There are few exercises which tend so effectually to suppress and root out the several trains of vain, useless, and evil imaginations, as the cherishing of spiritual thoughts and desires, by which the mind becomes habituated to sacred meditation, and contracts a sort of holy familiarity with death and eternity. When the eyes are ever lifted up to God in Christ Jesus, as the object of our liveliest hopes and dearest affections; when the soul is filled with holy desires, and the spirit glad-

dened with divine communications; when the believer is brought in no inconsiderable degree to the spirit and temper of heaven, and is animated with the views of future glory and blessedness; the glittering vanities of this mortal state will fade and lose their lustre, and a dark shade will be cast over all the beauty and splendour of the world's fairest prospects and most magnificent promises. There are few considerations which are more truly calculated to disclose the deep corruption of the heart, than the dull, cold, senseless, and inadequate manner in which even good men are affected by Scriptural representations of the benefits and blessings of the Redeemer's spiritual kingdom. Where do we see those who duly estimate the value of that new and exalted state into which the Gospel of Christ introduces believers, when it declares them to be members of Christ's mystical body, heirs of his everlasting kingdom, and raises them to the rank and condition of holy spiritual beings, who are to inhabit heavenly mansions with Christ Jesus?

It is, indeed, possible to exercise thoughts concerning a future state of heavenly glory, and to cherish desires after it, which being the figments of the imagination, and not warranted by the sacred Scriptures, afford no good evidence of our being spiritually-minded. Men may conceive of heaven as of a state in which there is a freedom from pain, distress, and suffering; as a rest from toil and labour; as a period to care and solicitude. And so it is indeed, in a sense beyond what we can either distinctly express or conceive. But if our conceptions reach no higher; if our desires do not ascend beyond these narrow boundaries; we may talk much of heaven, and desire it earnestly, while we remain destitute of the tempers and dispositions which would render it a state of actual felicity. To wish for heaven as a spiritual person who is fitted to participate of its enjoyments, is to desire it as a

deliverance from sin, from temptation, and from all imperfection. It is to long after it as a state where all the disorders of human nature will be for ever rectified and removed; where we shall attain the perfection of holiness, be admitted into the society of the blessed, see and understand and admire the wonders of God's natural and moral government, and more especially the ineffable mysteries of redemption, in which we are all so greatly interested. It must be desired as the abode of the Lord Jesus Christ, whom we shall be admitted to see face to face, and by beholding him, be transformed into his likeness; as a state of supreme purity and felicity, where we shall not only exercise gracious affections towards God, fervently, and without intermission, but where there will be such abundant communications of his grace and love as will fill the soul "with joy unspeakable and full of glory."

To love the ever-blessed God, as the holiest and best of beings, with a supreme affection, and to be ravished with the contemplation of the unsearchable excellencies which constitute his character, we must be made partakers of a new, spiritual, and divine principle, by whose powerful energies the soul is gradually assimilated to the divine likeness. Where this renovating grace hath taken possession of the heart, the subject of it becomes a spiritual man, whose mind and "affections are set upon the things that are above;" whose soul is so penetrated with enlarged apprehensions of the greatness of his everlasting concerns, as very much to overbalance the labours and sorrows, the sufferings and contempt, to which he may be exposed, for the sake of his divine Master. "I reckon," says St. Paul, "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." It is this which gives steadfastness under the most formidable

opposition; which undervalues alike the smiles and frowns of the world, disdaining the lure of sinful advantages; which nobly and generously surmounts the temptations of a private and selfish spirit, expanding the soul to purposes of public benefit and enlarged benevolence: it is this which takes away all tediousness of mind in sacred exercises, and confers an unwearied spirit in the things of God: this bears a man up amidst the storms, and turbulence, and fury of a distracted world; it enables him to maintain patience and serenity under long delays and oppressive disappointments; and finally conducts him to victory and triumph over death and the grave.

3. It has been often lamented and reproved, as a great evil among professors of religion, that there is more inquiry into the safety of their state, than diligence to make their "calling and election sure;" more disposition to rest in present attainments, and the lowest exercises of grace, than to advance in knowledge, in holiness, and love. This is, however, a condition not less dangerous to him who abides in it, than contrary to the nature and spirit of Christianity, which instructs us to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." The progress of spiritual-mindedness may indeed be slow, and almost imperceptible; yet it is absolutely essential to gracious affections, that they actually grow and increase; and this may be regarded as one of the least ambiguous evidences, that the change which has taken place in our views and apprehensions, our tempers and dispositions, proceeds from God, and is the real and genuine fruit of the Spirit.

Our advancement in the Christian life ought not, however, to be measured solely by the rise or fall of sensible emotions, which are frequently more lively and vigorous upon the first impressions of religious truth, than in a more confirmed and settled state of grace. But

where there is a more habitual and determined undervaluing of present things, a growing contempt of the world and of all that composes this uncertain and fugitive state, a more abiding sense of the surpassing greatness and excellency of spiritual and eternal objects, and a more composed and unvarying satisfaction in the contemplation of them, with an increase of meekness, mercy, charity, and the fruits of righteousness, there can exist no reasonable doubt of the growth of spiritual-mindedness. To the low state of spiritual-mindedness may be traced, as to their source, many of those complaints, so common with religious persons, of levity and vanity of mind in society; of restless and unfixed thoughts when reading or meditating on divine and spiritual subjects; of coldness, wanderings, and stupidity, when engaged in devotional exercises. Lamentations of this sort are very frequently heard from persons of apparent piety; and these confessions are without doubt sometimes accompanied with deep regret and unfeigned sorrow; but more commonly, it may be feared, they are mere commonplace expressions, such as it is decent to utter in religious societies, and such as are calculated to pacify, for a time, the remonstrances of a disturbed conscience. But if it shall appear that these persons are susceptible of very strong and fervent attachments to their friends and their families; that they can display a wonderful alacrity, vigour, and constancy, in the pursuit of such worldly things as gratify their taste, or contribute to their pleasure; that they are remarkably quick in their perceptions of every thing connected with their interest, or self-consequence; can we entertain a doubt that religion has less interest in their affections than earthly concerns, and that the impression of present and sensible enjoyments overpowers the more remote prospect of those that are spiritual and eternal?

It is necessary, in order to our becoming spiritual persons, that we should be united to Christ; be engrafted into him, as living branches in the true vine; and that our spiritual life should be sustained by renewed communications of life and grace out of his fulness. It is by virtue of this mystical union of Christ with his people, that they live by faith, gain daily conquests over sin, overcome the world, successfully oppose the wicked one: and being "made partakers of a divine nature," they are authorised to adopt the exulting language of the great apostle, "I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me."

But they who are one with Christ by the in-dwelling of his Spirit, are transformed into his image, are renewed after his likeness, and have the holy, heavenly "mind that was in Christ Jesus." To be spiritually-minded, then, is to have the spirit, temper, and disposition of our blessed Saviour: it is to judge of earthly things as he judged of them, who renounced the pomps and vanities, the distinctions and indulgencies of a worldly life: it is to conform to the example of his meekness, humility, charity, and dereliction of his own will; to be patient, forgiving, beneficent; to be full of love to our fellow-creatures, and ever animated with devout affections towards God, zeal for his glory, and fervent desires after the participation of that heavenly blessedness which God hath prepared for them that love him.

Can we be surprised that those should experience little comfort in their religious exercises, and have still less in their future prospects, whose minds are under the dominion of carnal affections; who use little vigilance to guard against the intrusion of those evil tempers which subvert the peace of the soul; who live under the power of desires

which debase the mind and chain it down to this corrupt world; where a formality, which often renders them unconscious of what they are doing, pervades their public and private devotions, and a secret falseness of heart, which suggests to them that they will at some future time live after a more holy and heavenly manner, abates the fervour of their zeal, impairs the vigour of their integrity, and seduces them to "do the work of the Lord deceitfully?" Our suitableness to a state of heavenly felicity consists much in our having the first elements and principles of it in our hearts now; in our living as citizens of the new Jerusalem, whose thoughts, employments, and delights resemble those of angels and glorified spirits above. The Gospel of our Saviour imparts solid peace and true consolation to those only, whose "fellowship is with the Father, and with his Son Jesus Christ;" who, "glorying only in the cross of our Lord Jesus Christ, through that are crucified unto the world, and the world is crucified unto them."

G. S.

To the Editor of the Christian Observer.

It is a melancholy but just observation, that religion has suffered more from her friends than from her enemies. The intemperate and unchristian conduct of many who have professed themselves disciples of Christ, by prejudicing men's minds against the truth, has contributed more towards impeding the cause of Christianity, than even the open and avowed opposition of its most inveterate foes. How many heathen nations, it is to be feared, have been hardened in their unbelief and rejection of the Gospel, from witnessing the rapacity, covetousness, and cruelty of those who have borne the Christian name:—while the loose and antinomian conduct of some, who have professed a more than ordinary zeal for religion, has doubt-

less been the cause of preventing numbers from embracing vital, evangelical truth. These are serious considerations, and strongly remind us of our Lord's words: "Woe unto the world, because of offences. It must needs be that offences come; but woe unto that man by whom the offence cometh." Surely every one, who bears the name of Christ, should solemnly reflect with himself, how deeply the honour of his religion is implicated in his conduct, and how highly he is concerned so to behave himself, that he does not, by an unbecoming and unholy conversation, give occasion to the Lord's enemies to blaspheme, or offend against the generation of his children.

From these general remarks I would wish to pass to the consideration of one particular species of the evil to which I allude, and which, if not so pointedly criminal as the instances above specified, is yet deserving of considerable animadversion. I cannot better describe the evil I have in view, than by characterizing it as being that offence which is not seldom created by the *inconsiderate* and *injudicious zeal* of religious people. Persons, who are far from being in any respect immoral in their lives, and against whom the world can object nothing criminal or vicious, yet are frequently guilty of such absurdities, and betray such a deficiency of common sense in their religious concerns, as greatly prejudice men's minds against the truth, increase the difficulties of the Lord's people, and give to the ungodly and profane an opportunity of indulging their malignant enmity against all serious godliness. It is inconceivable how much injury may be done to religion by the weak and misguided, though well meant, actions of even a really pious Christian. If the effects of his misconduct fell only on himself, the evil would not be of such magnitude: but it is not confined to him; it extends to religion itself. The absurdity of which he has been guilty

attaches to all the serious professors of the Gospel, who to a degree are involved in the consequences of his indiscretion, and are made answerable, before the tribunal of the world, for extravagancies which they utterly disapprove and condemn. Many instances might doubtless be adduced—some probably will occur to the recollection of your readers—in which the weak and ill-judged efforts of some individual have even entirely defeated the success of a plan which promised considerable utility. Need I refer, in illustration of my subject, to some late publications, in which the writers have taken advantage of the extravagances of certain religious characters to asperse the fair fame of religion itself, and have maliciously endeavoured, through the absurdities of some of its votaries, to make Christianity itself appear absurd? From all this I would infer, that it is a grand and leading duty in serious persons to guard against inconsistencies and absurdities of this kind: that it is incumbent on them to reflect on the probable consequences of their conduct; to remember, that they are “a city set on a hill,” which “cannot be hid;” and that if, through their inadvertence or misguided zeal, they lay a stumbling-block in the way of others, and countenance the bringing-up of an evil report on the truth, they are highly reprehensible.

But these persons may say in their defence, “that it is unfair to charge them with consequences which they did not intend; that nothing is further from their thoughts than doing an injury to religion, which it is their most strenuous desire and endeavour to promote; that, allowing their conduct in some instances to be absurd, and their zeal extravagant, yet to transfer the blame, which exclusively belongs to them for these things, on Christianity itself, and to make others answerable for *their* imprudence, is most unjust; that, in fact, those who make this unreasonable transfer are in fault;

and that while the world continues to be so uncharitable in its judgment of religious people, and so watchful to seize any occasion of magnifying their errors and traducing their character, it is in vain to hope that their conduct can escape misrepresentation, or fail of affording an opportunity, to those who are anxiously seeking one, of wounding religion through the side of its friends.”

To these arguments I would reply by saying, that there is doubtless much truth in what is here asserted respecting the uncharitableness and injustice of the world. Far from defending, I would unequivocally condemn that most unfair mode of proceeding, so frequently resorted to, of involving in one indiscriminate censure religion and all its zealous followers, on account of the follies of some few of its misjudging votaries. I admit that nothing more clearly shews the malignity and desperate wickedness of the human heart, than such a censure. But at the same time I would say, that while the world is thus disposed to put the worst construction on the conduct of religious people, and to draw from it the most unfair conclusions, the knowledge of this very circumstance ought to have its appropriate influence on religious people, and tend to make them more careful and guarded in all they say and do. Is the world so unjust, so captious, so uncharitable, so ready to put every thing in the worst point of view, and to lay hold on every thing by which it may raise a laugh, or gratify its malice, at the expense of religion? Is this the fact? How should it operate on religious persons? Should they say, “Because things are thus, we will be careless in our conduct; we will give the world the very handle which it is looking for; we will furnish it with the very occasion which it wants, of putting religion in a ridiculous light?” Should they not rather say, “If this be the state of things, if the world be so forward to catch at every flaw in a religious character, we will on this

very account be more wary and circumspect in our conduct; we will take care not to give any just ground of offence; so far as we are concerned, it shall be our constant endeavour at least, that religion does not suffer through our imprudence and absurdities." Such resolutions appear to me to coincide with the spirit of those scriptural injunctions; "Let not your good be evil spoken of;" "Abstain from all appearance of evil;" "Give none offence in any thing;" "See that ye walk circumspectly, not as fools, but as wise."

I am aware, however, that what I have said may be open to another objection. It may be argued, "that while the imprudent conduct of many serious Christians, with the unhappy consequences resulting from it, is greatly to be deplored; yet that it is going too far to say, that the individuals are to be censured for what is an error of the judgment, and not of the heart. They intend well in what they do. All men have not the same faculty of deciding on the best and least objectionable means of doing good. If the persons in question are betrayed, through the warmth of their feelings and the weakness of their understandings, into certain extravagancies of conduct, yet allowance must be made to them on these very accounts. We must remember that their object is good; and, out of respect to their motives, must charitably spare our animadversions." Now though there be some truth in this apology, yet I confess that my charity cannot go, in this point, to the full extent required. If persons were *necessitated* to act absurdly, then indeed I could have nothing to say. But this I cannot believe to be the case. I rather apprehend that the indiscretions complained of are most commonly the result of inconsideration, and of a neglect of the means, which might have been used, for acquiring a more correct taste and a judgment better informed. And surely, on this supposition, those who commit

them are answerable for the consequences of their imprudence.

But I will endeavour to shew my meaning more plainly. I am not of opinion, that "the wisdom which is from above" will qualify all men for becoming statesmen and philosophers; but I certainly do think, that, if diligently improved, and allowed to exert its legitimate influence over the soul, it will preserve a man from acting extravagantly, and from bringing, through his absurdities, an evil report on the religion which he professes. It will in this sense also "make wise the simple." In St. Paul's memorable intercession for the Philippians, he prays that "their love may abound yet more and more in knowledge and in all judgment; that they might approve things which are excellent," or "*try things which differ*," as we read in the margin; "and be without offence till the day of Christ." Now if the apostle in this prayer meant any thing, he must have meant to pray that the Philippians might attain to such a degree of wisdom and prudence as would at least keep them from committing the extravagancies of which I have been speaking. And doubtless the apostle would not have prayed for what it was not possible for them to attain. Before, therefore, I could allow a man to defend his absurdities on the plea of his want of judgment, or of the imbecility of his understanding (a plea, by the way, which few of the most guilty in this respect would probably choose to advance), I must first inquire of him, Whether he has earnestly used this prayer of St. Paul for himself, and has watched, as well as prayed, that he might live according to the spirit of it. I have little doubt but on examination it would be found, that he had been very negligent in this matter; that he had given the reins to his feelings or his imagination, had suffered himself to be led away by the conceit that zeal, however directed, would compensate for every act of indiscretion; and had perhaps even disdained the

prudent admonitions of some sober adviser and more advanced Christian. In truth, it is to be feared that many in the religious world under-value and forget that "*spirit of a sound mind*," of which the apostle speaks, as being equally with the spirit of power and of love the gift of God. They seem not to consider, that it is one part of their duty to seek after this gift; that, with every other gift and operation of the Spirit on our souls, it may be obtained by being properly sought after; and that, therefore, to be manifestly deficient in it, renders them justly reprehensible, and argues the little progress which they have made in grace. This, indeed, is the chief object which I have had in view in the present discussion: to lead religious people to reflect on the great importance and value of a *sound mind*, and to stir them up to the acquisition of it. Without this attainment, I do not see how they can possibly comply with those repeated injunctions of "*adorning the doctrine of God their Saviour in all things*;" of "*letting their light shine before men*;" of "*doing all to the glory of God*;" of "*putting to silence the ignorance of foolish men, by well-doing*;" of "*making them ashamed, who would blame their good conversation in Christ*;" of "*having their conversation such*

as becometh the gospel of Christ;" of "*studying whatsoever things are lovely and of good report*." If a Christian does not suppose that he is bound to guard against all absurdities and extravagancies in his conduct which may prejudice men against the truth, he may as well at once expunge all these precepts from his statute-book, with innumerable others of the same tendency. Such at least is the view entertained on this subject by your constant reader,

MONITOR.

To the Editor of the Christian Observer.

HAPPENING last night to read part of your number for February to my mother, an old woman, who has been for some years in the habit of reading her Bible, she immediately suggested that your correspondent G. B. might meet with satisfaction, as to the origin of the expression "*ashes to ashes*" in the burial service, by comparing Gen. ii. 7, with Gen. xviii. 27; which verses I beg leave to subjoin.

Gen. ii. 7. "The Lord God formed man of the *dust* of the ground."

Gen. xviii. 27. "Abraham answered and said, Behold, now I have taken upon me to speak unto the Lord, which am but *dust and ashes*."

BIBLIOGRAPHICANUS.

MISCELLANEOUS.

For the Christian Observer.

THOUGHTS ON THE PROPOSED IMPROVEMENT OF FEMALE EDUCATION.

Les femmes docteurs ne sont de mon gout;
Je consens qu'une femme ait des clartés de tout,

Mais je ne lui veux point la passion choquante,

De se rendre savante à fin d'être savante.

MOLIERE.

REFORMERS, if they are honest, deserve well of their countrymen; for

the office is troublesome and invidious. Yet there are errors, which they are apt to fall into, so considerable, as to render their labours sometimes worse than useless. One in particular is very common, because a small share of vanity will occasion it. This is, an anxiety, of which the reformer himself is perhaps hardly conscious, to fix upon some subject for improvement where—in no striking deficiency had been

before observed, and towards which therefore the public attention had not been directed: The love of originality, which is common to all ingenious men, obviously points to this: but it is equally obvious, that he who is determined to be original, is in great danger of being wrong; and that if the world has not noticed a particular deficiency, some presumption exists that there is no deficiency to be noticed.

There is another fault, of which reformers are sometimes guilty, that grows very naturally out of the last. Having, according to the acknowledged liberties of their company, expressed a great deal of astonishment that their countrymen should have paid so little attention to the object in which they propose an amendment, they go on wondering, and declaring their wonder, on the same account, long after the cause has ceased, and when, it may be, men, women, and children are writing and talking about nothing else.

I am not sure whether the most intelligent of those who have lately published on the subject of female improvement, have not fallen into both these errors. They have written largely, and very earnestly, on the propriety of elevating, in no small degree, the studies and intellectual attainments of women. Yet it is very questionable (as shall presently be considered) whether, attending to the actual state of things, and not forgetting the necessary imperfections of our nature, such an alteration is at all needed. They have complained too, and still complain loudly, that the world, in both sexes, either from levity or a judicial blindness, is insensible to the importance of this their favourite theme; though it so happens, more attention has been paid to it, and more letter-press expended upon it, within the last fifteen years, than during the fifteen, or even fifty, centuries which preceded them.

The last of these facts will hardly be denied, but the first deserves to be more fully inquired into.

Among the persons who have engaged in discussions respecting female improvement, there subsists a great difference of sentiments; but both sides have, as by consent, proceeded on the assumption of the point which I wish to see more fully considered. They have each taken for granted, that the existing state of female attainments is very low. Proceeding on this hypothesis, one class of writers maintain, that thus it ought to continue. The other, with much more liberality, but perhaps with less of sound judgment than of good intention, contend that improvements are very desirable. I venture to doubt whether both these bodies of disputants are not in error. The first indeed are so wrong, that they have no chance of ever getting right. Yet the mistake of the latter class may be the most serious, because it is a practical one. If the cultivation of female talents is at present, on the whole, about such as it ought to be, no interference is necessary, and tampering will probably do harm. At the least, this is a question which must be examined before we can advance a step securely; and this is just the question which, with their pardon be it said, all our worthy reformers have hitherto slipped by.

It may be as well here to dismiss at once those writers and talkers (thinkers they are not) who are pleased to insist, not only that women actually are ignorant and foolish, but that they ought always to be so. Nothing truly can be more impertinent than the liberties which such gentlemen take in this matter. They profess a jealousy of female improvement. It is natural, that, being stationary themselves, they should feel no pleasure in the advances of others: but what right have they to be thus jealous? Is the sex subject to their controul? Are women bound to make choice of occupations according to their fancy? What concern have they with those whose discretion they think themselves authorized to question? This only,—that they

may some day wish to marry, and have therefore a slight interest in the character of the body from which they must then select. They need not, however, to feel any alarm. Were women much more highly educated than they generally are, there must still be very many of slender wit, and still more slender attainments, who will make them suitable companions. Such "congenial souls" they may easily find, and will have the satisfaction of transmitting simpleness to their common offspring;

"So Dunce the second reigns like Dunce the first."

But the other body of writers on this subject are, in every view, well entitled to a grave reply: for professing, as I do, to agree with them, in respect to the general benefits of intellectual cultivation; and holding it clear that we have not the slightest right to debar women of those benefits, if they wish to possess them; it is plain that my doubts, as to the soundness and safety of their conclusions, must arise from an original difference in our facts. If, however, they are mistaken in these, the inferences, of which they feel so secure, may not only be false, but dangerous; and the amendments they propose, nothing better than mischievous meddling.

In considering whether the present state of female knowledge is below its just level, we must bear in mind the infirmities and imperfections necessarily incident to the mechanism of society, and to man himself, the mechanist. Doubtless it would be very desirable to increase, in a tenfold ratio, the wisdom and virtue now subsisting in the world; to make men, as well as women, much more knowing than they are. But this we are sure is impracticable by any sudden efforts. The whole of the social system must move on together; and though one part may accidentally, and for a short time, get the start of the rest, such an advantage is seldom great or lasting:

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chances come to all, and the race in a long run is pretty even. Whatever wishes, therefore, we may cherish for the general improvement of our species, or of woman, the loveliest part of it, if upon the whole it appears, that the average attainments of the sex are at present such as, with reference to the general state of things, of civilization and social advancement, they ought in reason to be, so that they are not lagging in the march; there seems to be no occasion for special interference in that quarter, and there is even room to fear that it may not be altogether harmless.

If, in order to determine on the main fact which is disputed, no evidence could be resorted to but the personal testimony of writers, the decision might be adjourned to the Greek Calends; for what authorities could be adduced which must not be questionable? Men can judge only from what they know, and no one in this country knows many women intimately. We can tell of singular specimens of ignorance or knowledge; but this is of little service. An average is wanted; and upon such limited observation how shall an average be taken? The laws, too, by which the intercourse between the sexes is regulated, are so peculiar, that female excellencies and deficiencies are seldom fairly estimated. Women are either adored or despised; for who can resist the fascination of wit and elegance united? And how few are those who will inquire for other merits, where these cannot be found? Some better assistance then is desirable in the solution of this problem; and two considerations at least may be mentioned, which make it generally improbable that feminine talents should be insufficiently cultivated in an age of wealth and improvement.

1. We all know that, in the advance of social prosperity, riches, ease, and knowledge gradually rise out of each other; and no one will deny that women in some measure partake of the common improvement.

2 R

Let those who do, look into the receipt-books of our great-grandmothers. But there is this peculiarity observable, that the very increase of wealth; which supplied men at first both with the means and motives for cultivating their understandings, soon bars *their* progress. The order of the world makes it unavoidable, "*Opposuit natura*"—for as industry is augmented in every quarter, each art and profession is more perfectly separated from its neighbours; and men, from the growing eagerness of competition, are forced to yield themselves more entirely to the course of profitable employment they have chosen. They become, therefore, more technical. Less of that which tends to elevate or embellish the mind, can be learned in a profession, and less can be learned out of it. But no similar obstacles oppose themselves to the growing condition and accomplishments of the female world. The accumulation of riches only gives to them a greater command of ease, books, and every facility for instruction. It multiplies too continually the number of those who will be ambitious of some intellectual attainments; and by multiplying their number, at once gives a price to knowledge, and withdraws the reproach of singularity. One may venture then to say, that women must have a tendency to improve longer than men; and whoever considers the state of things in this island, will find it difficult to persuade himself, that the causes above mentioned are not already acting on both the sexes with great force.

2. Educated and intelligent men have so strong an interest in the cultivation of the female mind, that it is hardly to be thought intellectual pursuits can become general in one sex, without a similar spirit being communicated to the other. This must be done, before knowledge can really become a blessing to us. At the best, till then it is only a solitary blessing; and none more keenly feel the wretchedness of solitude

than the speculative and studious. To them, conversation is a medicine as well as an amusement. But the coarse joyousness, or coarser contentions of men, afford them little relief: the kindness, the vivacity, the grace, the facility of women—these are what they seek, and these possess a charm which neither the discovery of truth nor the attainment of the highest honours can bestow. The rigid brow of philosophy is relaxed, the languid eye of erudition lightens with rapture. Wit is heard with pleasure where it can excite no jealousy; and the flattery of female attentions steals to the heart with a softness and poignancy which never yet belonged to the loudest pæans of triumph. But who are the women who will thus reward the wise and learned? Are they the airy, giddy things whose hours are wasted between the toilet and ball-room, whose industry never approaches nearer their brains than the adjusting a head-dress? They will prattle at a rout with a *petit-maitre*, and flutter round the circle of gaiety, like butterflies in a *parterre*. But, a man of sense and knowledge—*Quel bête!* A scholar—a scarecrow! They look at him, as they would at an Otho or mummy, with a mixture of curiosity and contempt, and turn away to giggle. He seems an antique, lately discovered at Pompeii, with the dust brushed away, and

"Stepped from his pedestal to take the air."

In truth, nothing can be more distressing to a man of letters little accustomed to the world, than the buzz and frolics of a girlish circle. But it is not to be credited, that, in an age of knowledge, those qualities which principally confer superiority among men, should long be permitted to deprive their possessors of all pleasure in their intercourse with the softer sex. The wisest and most intelligent on both sides will discover the mistake, and folly be pushed aside. Knowledge enjoys so decided a superiority above ignorance, and the interests of both sexes so strongly

favour its just appreciation, that we may venture to say it is impossible for women to continue their admiration of flippancy and folly for any great length of time after genius and learning are become frequent. They must feel some desire of being approved by those to whom the public world does homage; and men too well know the value of female attentions not to cherish the growth of a principle, which, whether rooted in vanity or reflection, must prove in its developement their happiness and honour. Let it be recollected how long it is since learning has been highly esteemed in this island, and the inference flowing from these remarks will be very obvious.

Upon general views then, without looking about for instances, there seems little reason to apprehend that women are at present less intellectual than they ought to be. If we turn to life, I cannot think we shall see reason to alter our judgment.

Women are not profound scholars and philosophers: it is admitted. They know but little of the Greek accents, of the doctrines of curves, of exchanges, and of paper credit; those learned ladies excepted, who are at home in every thing. But there is one sort of philosophy which they understand more practically, and more deeply too, than any of us. I mean the philosophy of the human heart. This is their great field of inquiry; and the knowledge they here acquire is not gained by reading or thinking, but by observation on common life. In the midst of company and diversions, in the quiet of the domestic circle, in happiness and in distress, they are still gaining new acquaintance with the human sentiments, passions, and affections, in their simplest forms, and in all their combinations, natural and sophisticated. These they reach by that delicacy and justness of feeling which is peculiarly their own, and which a more scientific system of education would probably disturb. Now this knowledge of the

human heart is just that which to the sex is most valuable. Condemned as they are, partly by the ordinance of Providence, and partly by the ungenerous tyranny of men, to a state of dependence, their condition would be wretched indeed, if they possessed no resources by which to qualify or elude the domination of strength. But what they cannot attempt openly, they can, and frequently do, indirectly effect. As daughters, sisters, wives, and mothers, they have continual occasion to improve and exercise their knowledge of the heart, in foiling the passions and violence of men, in fixing or recovering their affections, in preserving the peace and animating the dulness of domestic life, and in training the infant mind to whatever is fair and amiable. Their attainments in *humanity* are their best arms, which serve for defence, and use, and ornament. Let us not insidiously or cruelly attempt to tear these from their hands, under the pretence of recommending a more regular system of mental discipline. They are necessary for the happiness of both sexes. Nor let us deceive ourselves and them, by the silly pedantry of fancying that human nature can only be studied to advantage in Hartley or Hutchinson.

There are many walks too of literature, and even science, in which women pretty generally excel. A great proportion of the higher classes are familiar with French and Italian; and German has of late been introduced into that fashionable coterie. What stores of instruction and elegant amusement are thus opened to them! They do not perhaps enter into nice disquisitions on the structure of the different languages; they trouble themselves little with the prosody, and never inquire why the French compose in alexandrines, the Italians in stanza, and the Germans in hexameter: but their tastes are cultivated, and their minds enriched. Who is there, capable of relishing the grace and dignity of Racine, the

ever-varying charms of Ariosto, or the sublime effusions of Klopstock, that would spend his thought to examine the merits and defects of French versification, with its alternations of male and female couplets; or lose himself in the angry squabbles of Corneille and monsieur Scudery, about the old and new drama? Women are pretty good linguists, though not deeply versed in philology; and if they read only what is best worth their reading, should we call them shallow and ignorant, only because they have a quicker sense than we of the beautiful and sublime? If I am to judge between madame Dacier and madame de Sevigné, saving the dignity of criticism, I must really give the apple to the latter.

I would willingly recount every province of knowledge, whether elegant or profound, which is become tributary to the ladies; but their encyclopédie is too extensive for my feeble grasp. History and belles-lettres, chemistry, botany, natural philosophy, with twenty subdivisions of science, the names of which are hardly known in the vulgar world, now flourish under the female patronage—"All sciences, all arts, their spoil!" What can writers mean by calling women ignorant? A poor man, whose time is occupied in the business of common life, hardly dares to open his lips in a fashionable circle, for fear of getting into some confusion about the composition of a favourite gas, or the history of a semi-metal. Formerly, if a man knew enough of botany to observe, that the petals of a particular plant are *cruciform* and *diverricated*, he passed for a prodigy; but now, the lady turns short upon him, and adds, that it has been since discovered they are *gash-ser-rated with peduncles in whirls round the stem*. In truth, if the weekly lectures at the Institution were continued through the autumn, the conversation of fashionable females, like the sacred languages of Egypt

and Hindostan, would be quite unintelligible to common mortals; but, thanks to their good memories, the fair students have all to begin again the next spring.

Seriously however: though there is enough of affectation among ladies on these subjects, would there be affectation of knowledge if knowledge were not become creditable? The truth is, that there is scarcely any thing new or curious, elegant or amusing, to which female attention is not directed. Amidst such restlessness of research, it is surely too much to expect us to believe that women are generally uninformed.

Nor let us forget what are termed accomplishments. We hear it frequently insisted, that too much time is dedicated to these. It may be so; but they are of no mean value. The polite arts, among which music and painting are without doubt the most excellent, are to society what the entablature is in architecture. They do not sustain the building, but they adorn it. And by whom can every graceful art be so properly cultivated, as by those in whom the most finished ideas of beauty are seen embodied? For what is beauty without grace? "*Vera incessu patuit dea.*"

Upon the whole, if quickness of perception, delicacy and justness of taste, an easy flow of sentiments and language, flexibility and facility of understanding, wit both subtle and poignant, original combinations, and a deep acquaintance with the human heart, are any indications of a cultivated mind, we need not feel alarmed for the present race of females in the higher classes. Their attainments indeed, in the different walks of knowledge, must vary with their opportunities. Women who are married in early life cannot, and ought not, to devote their hours to speculative occupations: they have nearer and dearer interests to attend to. But single women generally supply the absence of domestic affections, by those intellectual pursuits which may divert their minds

and render their company and conversation attractive. These are the natural and (if the pleasures of religion are excepted) the best resources of solitude. Even among them, it must be owned, we never see a Coates or Newton, a Clarke or Runken: perhaps rarely a Corelli or Reynolds. And why should we desire it? Yet, without flattering the sex, we may observe, that some of the first literary characters of the present age and the last have been found among them. When I mention Mrs. Carter, Mrs. More, Mrs. Barbauld, and Miss Burney, need I add any thing to justify the assertion?

"I call that (says Milton) a complete and generous education, which fits a person to perform justly, skillfully, and magnanimously all the offices both of public and private life." In public life, women cannot be tried; but let the sufficiency of their education be judged by the general propriety of their behaviour, their constancy in distress, their moderation in prosperity, their fulfilment of every active and every passive duty. We talk freely of their love of follies, and delight to dwell on the foibles visible in the sex—foibles sometimes growing out of their very excellencies; but if the merits of education may be judged by the character and conduct of the students, Cambridge, and Oxford, and Edinburgh must yield the palm to that course of female institution which has not hitherto been thought worthy even of being formed into a system. There are great mistakes about these matters. We deceive ourselves with the word education. Formerly this meant, learning Latin and Greek at school, and going through the old courses of philosophy at college. It is still confined, with men, principally to intellectual discipline. But the present modes of instruction among women have this advantage, that the head and heart are trained together. Their dispositions are regulated,—their manners are formed. Girls might

be made excellent scholars as well as men; but then, other things must be neglected. How would the poor things tremble at entering a drawing-room! How would they mangle a fricandeau! Should we like to see their caps awry, or perhaps a group of sister students in Palmyrene simars and stomachers after the fashion of queen Zenobia? Let women be compared with men, in taste, curiosity, thirst of knowledge, and a quick relish of whatever is brilliant, lofty, or affecting; in propriety of manners, in their dispositions and affections, in prudential and moral conduct; and it may boldly be affirmed, that men would be "honoured by the rivalry." If such be the effects of their present system of education, I repeat with Milton, that "I call that a complete and generous education."

So much for the alleged deficiencies in the fair sex. My readers may perhaps see reason to doubt the necessity of any interference. Should this paper be honoured with a place in the *Christian Observer*, I shall endeavour to point out in another, how serious are the mischiefs which would attend any striking change in the existing system of female discipline. But enough for the present. I cannot however but think, that the gentlemen who have evinced so laudable an anxiety for feminine improvement (the Conductors of the *Christian Observer* are of the number) are more distinguished on this subject by zeal than knowledge; and when, after listening to the deep-drawn sighs that are breathed around me, I turn to the living world of women full of spirit and intelligence, my mind is irresistibly drawn to the image of the evil genius surveying Athens, whose tears indeed were less unreasonable, because they were the tears of malignity:

Tritonida conspicit arcem
Ingeniis, opibusque, et lætâ pace virentem,
Vixque tenet lachrymas quia nil lachry-
mabile cernit.

CYMON.

To the Editor of the Christian Observer.

SCARCELY any act of the new ruler of the continent has struck me with greater horror than one which has been recorded in the newspapers as having taken place on the invasion of Portugal; and it claims more particularly the attention of reflecting, conscientious, and religious persons. The transaction is as follows.

"It has been deemed expedient to disband the Portuguese army, and the officers of a regiment at Oporto being required to assemble the men for that purpose, and to prepare for destroying the colours, remonstrated against it, unless an order to that effect was produced from the power with whom their oath to preserve those colours was deposited—or from some one legitimately authorized to act for him. If that could not be done, they demanded that the colours should be conquered from them; observing, that if proceedings were taken to that effect, and the force opposed to them was too powerful to be resisted, they would then be in a situation to preserve their honour, and that of the regiment, by capitulation. The only effect of this reasonable proposition, to which the French, if soldiers of honour, would have made no objection, was, that the officers were forthwith shot, and the regiment broke with every mark of ignominy."

Now, sir, let us reflect for a moment on the condition of these officers. They were under the sacred obligation of an oath, which undoubtedly bound them to the crown of Portugal in the same manner as the oath of our officers and soldiers obliges them to "bear faithful and true allegiance to his majesty king George." The course taken by these officers seems to have been extremely moderate and reasonable. They offered no violence to the French; they even manifested a disposition to submission, and pointed out the mode in which a surrender might without much delay or difficulty be effected. They asked only to be

allowed to submit in a manner which should not violate their honour or their conscience. For this they were shot! The case of Palm has been thought a cruel one: this appears to me to be much more barbarous. Palm had published certain things against Bonaparte, to which act it could hardly be said that he was compelled by any obligation upon his conscience. But these officers are executed for performing what seemed to them to be an indispensable duty. The anecdote is important in many views. It shews what we have to expect if our country should be conquered. It proves, more particularly, what the conscientious part of our community have reason to apprehend. In proportion as men are upright and scrupulous, they have to dread the vengeance of this enemy to the rights of conscience. It is the violators of oaths alone that will be had in honour under the auspicious reign of Bonaparte. These will be the men who will fill the chief places. And let us reflect what must be the condition of a country in which the scrupulous observance of an oath is punished by the chief magistrate with a severity greater even than that which we have been used to consider as due to the violation of it.

The various professors of religion will do well to consider this anecdote: for who can doubt that, in the event of a successful invasion, the church of this country will, like that of France, be made completely subservient to the new order of things in the state. Whether the new oath of allegiance, which every minister of Christ will have to take, will be to Bonaparte as head of the church, or to the pope, I know not: I presume, however, that our religious, political, and military creed will all be new modelled; and that in proportion to the sincerity of our faith, and the unbending integrity of our conduct, will be the degree of our reputed guilt and of our punishment.

Let us then bless God for the pri-

vileges which we now enjoy. I am afraid that we are far from being sufficiently sensible of their value. Little do we know of the miseries of tyranny. We complain even of our present happy condition; but the worst ministry that ever governed this country is not even to be named with the *mareschals* of *Bona-parte*.

I will detain your readers no further than to suggest, that if the situation of any widow or family of any of these gallant Portuguese officers should be distressed, I trust there is a spirit in England which would be sufficient to raise an ample subscription in their favour. Possibly, however, the Portuguese government in the *Brasils* will provide for them.

AN OBSERVER.

To the Editor of the Christian Observer.

In the year 1766, certain members of the Society (in Scotland) for propagating Christian Knowledge discovered a disposition to oppose the translation of the Scriptures into the Erse or Gaelic language, on this ground, that the measure would contribute to maintain the distinction between the Highlanders and the other inhabitants of North Britain. On this occasion Dr. Johnson addressed some letters to the late Mr. William Drummond, bookseller in Edinburgh; from the first of which I have transcribed the passages below. The application of them to the conduct of the persons adverse to the introduction of Christianity into India, is obvious.

"I did not expect to hear that it could be, in an assembly convened for the propagation of Christian knowledge, a question, whether any nation uninstructed in religion should receive instruction; or whether that instruction should be imparted to them by a translation of the holy books into their own language. If obedience to the will of God be neces-

sary to happiness, and knowledge of his will be necessary to obedience, I know not how he that withholds this knowledge, or delays it, can be said to love his neighbour as himself. He, that voluntarily continues ignorance, is guilty of all the crimes which ignorance produces: as to him that should extinguish the tapers of a light-house, might justly be imputed the calamities of shipwrecks. Christianity is the highest perfection of humanity; and as no man is good but as he wishes the good of others, no man can be good in the highest degree, who wishes not to others the largest measures of the greatest good. To omit for a year, or for a day, the most efficacious method of advancing Christianity, in compliance with any purposes that terminate on this side of the grave, is a crime of which I know not that the world has yet had an example, except in the practice of the planters of America*, a race of mortals whom, I suppose, no other man wishes to resemble."

"The papists have, indeed, denied to the laity the use of the Bible; but this prohibition, in few places now very rigorously enforced, is defended by arguments, which have for their foundation the care of souls. To obscure, upon motives merely political, the light of revelation, is a practice reserved for the reformed; and surely the blackest midnight of popery is meridian sunshine to such a reformation."

It appears that the translation was suffered to proceed. Of the translator, Johnson says in a subsequent letter, "he has a higher reward in prospect than any honours which this world can bestow." And he terms the cause defended against

* By these he means, I presume, the West-India colonists. Dr. Johnson invariably discovered an abhorrence of slavery. Upon one occasion, when in company with some very grave men at Oxford, his toast was; "Here's to the next insurrection of the negroes in the West Indies." Boswell, iii. 219.

the opponents of the translation, "a cause to which all other causes are nothing." In a third letter to Mr. Drummond he writes, "I honour the translator as a man whom God has distinguished by the high office of propagating his word."--- (Boswell's Johnson, vol. ii. pp. 28--33. edit. 1804.)

You will probably judge, sir, that the censures pointed against the North-British opponents of the translation of the Scriptures may be applied to those among ourselves who have endeavoured to embarrass the measures of the Bible Society.

I am, sir, &c.

ANGLUS.

THE two poems which follow were composed for THE ANNIVERSARY OF THE ABOLITION OF THE SLAVE TRADE. We are happy to have it in our power to lay them before our readers.

I. 1.

FILL high the cup in festive hall,
And pledge our kindred hopes so bright.—
Yes, brothers, yes, at Brunswick's call
Once more our faithful ranks unite.
But oh! to what harvest of glory,
Gallant prince, dost thou summon the
brave?

Where shall Conquest, all harness'd and
gory,

Her banners triumphantly wave?—
For well thy heart of proof we know,
By many a hard encounter tried:
In evil hour the haughty foe
Thy daring arm of youth defied;
What time, on Helder's well-fought sands,
Batavia lean'd on Gaul's firm bands,
And, in the van of England's war,
Mark'd aghast the Brunswick star.

II. 2.

But milder glories gild the crown
For Mercy wove by angel pow'rs;
Nor Love nor Pity shed a frown
To wither those immortal flow'rs.
And lo! where the tropic sun blazes
The standard of glory appears!
And Conquest her trophy there raises
Nor tainted with blood, nor darken'd with
tears!

For deep-intrench'd through many an age
There Vice and Superstition reign;

And Christian hands with impious rage
Have riv'd more deep the moral chain!
These are thy fruits, thou Pest accurst!
By Blood and Spoil and Av'rice nurst!
Less fatal on those tortur'd shores,
Blast of death! Harimattan roars.

I. 3.

Dark with crime, and dropping blood,
Twice a hundred years had past;
Still, o'er mountain, vale, and flood,
Groans of Afric swell'd the blast.
Till he, her champion, dear to Fame,
Undaunted 'midst her foes appearing,
His guardian voice to Britain rearing,
Her countless sorrows dar'd to name.
Instant, starting at the sound,
Rose the patriot chiefs around.
The flash of Burke's prophetic eye
Blaz'd on the march of Liberty.
The heav'n-taught tones of Pitt were there,
To bid the fiend of Guilt despair;
And Fox, triumphant from the tomb,
Seal'd the struggling monster's doom.

II. 1.

Hail! glorious day, whose beams foretell
New years of rapture yet unborn.
Hark! lightly on my answering shell*
Float gleams of that triumphal morn.

Fate's darkling pages

To Britain 'tis giv'n to unroll;
And the long line of bright-moving ages
Await but her signal to start from the
goal.

"And haste, ye promis'd ages, haste,"
(Thus speaks the queen of many isles)
"And swift o'er Afric's bleeding waste
Unbosom all your treasur'd smiles.
Her mournful stream and matted brake
To other notes than Sorrow's wake;
And bid her mountain-echoes know
Other sounds than sounds of woe."

II. 2.

Yes! rallying at the voice divine,
We kindle for the bold emprise!
And foremost in our phalanx shine
The brave, the noble, and the wise.
And now, by the victims whose anguish
Wept on each death-freighted bark of de-
spair,
And the millions that hopelessly languish
In the sad chains of exile, we swear,
And by the valour of the bold,

* In allusion to Memnon's statue, which was said to utter sounds when touched by the rising sun.

And by the freedom of the free,
 And by our father's hallow'd mould,
 And by our country's destiny,
 Those tears shall cease, those wounds shall
 close,
 And injur'd nations soothe their woes;
 The cries of guiltless blood shall pause,
 Chang'd to pray'rs in Britain's cause.

II. 3.

Never from the godlike deed
 Heart shall shrink or hand recoil;
 Never, till the destin'd meed
 Crown the heav'n-protected toil.
 Oh! waking from sepulchral gloom,
 Daughter of Afric! quit thy sadness;
 Shed o'er thy brow the oil of gladness,
 And Beauty's radiant pomp assume.
 Hark! the unwonted pæan thrills
 Gambia's waves and Komri's hills!
 No more to British eye denied,
 Proud Niger! swell thy gladden'd tide;
 And as thy waters roll away,
 To rock the cradle of the Day*,
 From realm to realm the hour proclaim,
 Hour of Freedom and of Fame.

S. T.

See, Britons, see! o'er Afric's sands,
 The day-star bright ascending;
 With peace, and light, and life, and joy
 His heavenly march attending.
 The clouds and storms roll dark away,
 That quenched too long her struggling day;
 The shades of death are fled:
 Proud wave Dahomey's giant woods;
 And Niger, father of the floods,
 Heaves on his rocky bed.

No more her sons shall force or fraud
 From their loved shores dis sever;
 Through raging seas borne far away,
 For ever and for ever.
 Alas! sad child of want and pain,
 For him the morn must wake in vain,
 The dewy eve descend;
 Dull eve, that bids the weary mind
 Return to all she left behind,
 The sister, father, friend.

* The Niger was ascertained by Mr. Parke to roll eastward.

Woe to the land, whose wealth proclaims
 Another land's undoing;
 Whose trophied column rises high,
 On robbery and ruin.
 Britannia saw, with deep disdain,
 The foul reproach, the coward stain,
 The characters of blood;
 She saw, and swept her shame away,
 While shouting round, in thick array,
 Her patriot champions stood.

Proud was the morn whose early beams
 Saw Pitt and Fox uniting,
 And side by side, in holy band,
 Their country's battle fighting.
 Oh! if their spirits hover nigh,
 How shall they hail with rapture high
 This day's revolving sun;
 And hear our songs of triumph tell,
 The prize, for which they fought so well,
 The virtuous prize, is won!

Let France of prostrate Europe tell,
 Exulting in her story;
 Th' usurper shall unenvied stretch
 The reign of guilty glory.
 His be the chaplet dropping gore,
 And his the red plume waving o'er
 A bleeding people's woe.
 Scourge of the North, the South, the West!
 The World, that bows at thy behest,
 The World is still thy foe.

But thee, fair Daughter of the Seas,
 Are brighter days attending,
 And olive wreaths, with myrtle twined,
 Around thy sceptre blending.
 Though doomed perchance awhile to bear
 Thy blazing ægis high in air;
 Beneath that ample shade,
 Shall Europe's exiled virtue throng,
 And Africa, redeemed from wrong,
 Adore thy guardian aid.

So shalt thou rest, through rolling years,
 Secure in Heaven's alliance,
 And to a thousand circling foes
 Breathe out a bold defiance.
 Her eagle wing shall Victory wave
 Around the arm that strikes to save;
 And Earth, applauding, see
 The friend of every friendless name,
 Foremost in bliss, and strength, and fame,
 The Friend of Freedom, free.

N. R.

REVIEW OF NEW PUBLICATIONS.

INGRAM *on the Increase of Methodism, and on Evangelical Preaching, &c.*

(Continued from p. 240.)

THE charge to which the evangelical world is most open is, as we suspect, that of Enthusiasm; and of this subject we are now to speak.

Enthusiasm is agreeable to the taste of the lower classes, and may, not unfairly, be numbered among the causes of the popularity of evangelical preaching. We must, however, be careful how we apply our censure; for it ought not to be directed against the great body of evangelical ministers. We must also beware of invading the genuine doctrine of Scripture respecting the inspiration of the Holy Spirit.

We do not find, in either the Old or the New Testament, any special caution against that particular kind of enthusiasm of which we have principally to treat; but many passages supply some intimations on the general subject. The Israelites were instructed, that if there should arise among them a prophet, or a dreamer of dreams, who should give them a sign or a wonder, even though the sign or the wonder should come to pass, they were not thereupon to go after other gods; for that the Lord their God proved them by these means. Christ warned his disciples, that many should come in his name and shew signs and wonders, insomuch that, if it were possible, they should deceive the very elect. The language of the apostles was: "Believe not every spirit, but try the spirits whether they be of God;" "Prove all things; hold fast that which is good." Jude particularly speaks of certain men, who in his days had crept in unawares; dreamers, who despised dominion, and spoke evil of dignities; men who seem to have betaken them-

selves to preaching for the sake of lucre, for they are said to have "run after the error of Balaam for reward;" men also of a schismatical spirit, since they are represented as "perishing in the gainsaying of Core." St. Paul in his Epistle to the Thessalonians, and St. John in the Apocalypse, are commonly understood to warn the believers of distant ages against the lying miracles and other enthusiastic pretensions of the papists: and the caution is applicable to other classes of deceivers; for the New Testament assures us that there should be "many Antichrists." St. Paul himself experienced no small mortification from the competition of false teachers. It was not the hostility of the Gentile world, or even of his bitter enemies the Jews; it was not the pain of being "stoned," or "beaten with rods," or "suffering shipwreck;" it was not the danger incurred either "in the wilderness," or "on the waters," or "among robbers," which constituted his chief trial: it was rather the perils arising "from false brethren," and the consequent weight of that task which was imposed upon him, "the care of all the churches." "I know," said he to his beloved Ephesians, "that after my departure shall grievous wolves enter in among you, not sparing the flock: also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." These officious intruders often interposed themselves between him and his converts. They denied his apostleship; they perverted his doctrine; and at the same time entered into his labours. They obliged him to resort, in self defence, to a practice most unwelcome to him—that of sounding his own praises. It would be too much to say that enthusiasm characterised all the rivals of the apostles: nevertheless, we can

point to many intimations, given in Scripture, of the existence of a fanciful, a too eager, and an enthusiastic disposition, as well as of a disposition to prefer the miraculous gifts, to the quiet graces, of the Spirit*.

Enthusiasm is also peculiarly discountenanced *by the example of Christ*. The enthusiast is light and fanciful; or he is bold and presumptuous, intemperate and passionate: but our Saviour was remarkable for calmness and self-government. So clearly was this the character of our Lord, that they who have ventured to represent on canvas the person of the Redeemer of the world have always endeavoured to give to his countenance the highest possible degree of serenity. How different would be the air which a true painter of nature would communicate to the figure of the fanatic! What mildness, what gentleness, what composure, in the demeanour of the one! What extravagance and eccentricity in that of the other! The dignity, which is

* The existence of an enthusiastic spirit is implied in the passage which censures the error of those who said "that the resurrection is passed already." Probably some teachers had represented the declarations of Christ respecting the resurrection as having a merely metaphorical or mystical meaning, and thus had spiritualised away the plain, practical, and fundamental doctrine of a life to come. The enthusiasm of the Gnostics, who affirmed that it was not the real Christ, but a semblance of him, who suffered on the cross, seems adverted to in the following passages: "Every spirit which confesses that Jesus Christ is come *in the flesh*, is of God;" "That which we have seen with our eyes, and our hands have *handled*, of the word of life, declare we unto you." That the false teachers abounded in zeal, may be inferred from the remark, "they zealously affect you, but not well." For proof of a general disposition to value the miraculous gifts above the quiet graces of the Spirit, see 1 Cor. xii. and xiii. "And yet shew I unto you," (says the apostle after treating of gifts) "a more excellent way. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal."

so conspicuous in the character of Christ, may be referred in part to his sobriety and self-possession. When those around him were agitated, he was tranquil: when they were passionate and inflamed, he allayed their heat and corrected their too hasty judgment. "Wilt thou," said they, "that we command fire to come down from heaven and consume them, as Elias did?" But he said: "Ye know not what manner of spirit ye are of; for the Son of Man is come, not to destroy men's lives, but to save them." He paid respect to forms and ceremonies: "Thus," he said, "it becomes us to fulfil all righteousness." He had regard to times and seasons: "My time," said he, to some of his more forward disciples, "is not yet come; your time is always ready." He gave lessons of prudence as well as of piety: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet and turn again and rend you"—"Be ye wise as serpents and harmless as doves." He was an orderly attendant at the synagogue; a synagogue where, though the law was read, little of sound doctrine was understood. He was in his youth subject to his parents, and did not commence his ministry till he was nearly thirty years old; an age which was far from indicating any enthusiastic and hasty zeal to enter upon his office. Such were the effects of that abundance of the divine grace which was shed upon our Lord; such were the prudence and temperance of Him of whom it is written that "God gave not the Spirit by measure unto him."

The manner in which the truths of the Gospel were inculcated, both by Christ and his apostles, was far from enthusiastic: it was singularly rational. The best mode of addressing ourselves to the reason of men, is to advert to some point which they acknowledge in common with us, and then to shew, by clear deduction, their obligation to consent to some

further truth, which follows from the admitted premises. Christ and his apostles often proceeded on this principle. In reasoning, for example, with the Jews (and these were the chief part of our Saviour's auditory) they were accustomed to appeal to the ancient Scriptures, of which the authority was acknowledged; and they deduced from thence the obligation to believe the Gospel: "There is one that accuseth you, even Moses, in whom ye trust," "for he wrote of me." They wrought miracles; but these were addressed plainly to the senses, and constituted a most reasonable evidence in favour of their doctrine. That Christ truly came from God, was the great and introductory point which, in the days of our Lord's residence on earth, it was most reasonable to endeavour to establish, and this is the truth which we find to have been then principally pressed: "Whom say ye that I the Son of Man am?" The article of faith afterwards the most necessary in the eye of reason, and the article also the most insisted on, was that of our Saviour's resurrection. Whoever has considered how completely the establishment of that fact decides the truth of the Christian revelation, in the view of sober and impartial reason, will admire the wisdom of the apostles in urging this particular point, and will perceive how clearly the Gospel recommends itself by an appeal to rational evidence. The four Gospels are also a testimony of facts; and the several evangelists offer themselves as credible and concurring witnesses. The Holy Spirit, indeed, was employed to bring to their remembrance those things which they had heard and seen; and it also is his office, in all ages, to dispose the minds of men to yield to the reasonable proofs afforded. The belief of the truth, therefore, proceeded on no enthusiastic principle.

It is another proof of the reasonableness of the Gospel, that *the use of means is continually insisted on in the New Testament.* The Gospel is

a system of means. It reveals facts which have been authenticated by abundant evidence; connects with those facts the most interesting doctrines; excites the affections, by the belief of the truths thus unfolded to the mind; and prescribes a corresponding practice. The means are thus adapted to their end; and according to the degree of diligence employed, in dependence on the Divine Spirit, is the measure of the promised success: "He that soweth plentifully shall reap also plentifully."

The nature of the practical instruction afforded us in Scripture, deserves also to be mentioned among the provisions made by it against enthusiasm. The Gospel has its doctrinal, spiritual, and even mysterious parts; but it does not disdain to descend to what is plain, nor even to assert many things which philosophy might boast of having said before. Man is reminded by it of his duties, and of duties to his fellow-creatures, as well as to Him who is invisible. He is addressed as at once a creature of this world, and an heir of immortality. No ceremonies are imposed which can be burthensome in any profession of life. No professions are interdicted. Nothing is exacted which is truly inconvenient to the state. What is ceremonial is made to bend to what is moral and practical. The very morality of the Gospel, though exalted, is not extravagant. Penances are not prescribed. Particular kinds of food are not forbidden: every creature of God is said to be good, if received with thankfulness: "To the pure, all things are pure." The religious observance of peculiar days is not specifically commanded. Marriage is affirmed to be "honourable in all." And, however large may be the liberality to which men are called, yet they are required to "provide for their own household." The doctrine concerning the Sabbath, which was prevalent among the Jews, is somewhat relaxed; as well as the Pharisaical practice in respect

to fasting. The Son of Man is even represented as coming "eating and drinking;" and his followers are exhorted not to affect a peculiar gravity of appearance, but "to anoint their head and wash their face, that they appear not unto men to fast, but unto their Father which is in secret."

The leaders of fanatical sects have usually both exhibited and prescribed some remarkable austerities; and enthusiasts in general, in the beginning of their course, have affected a more than scriptural sanctity. When the sect of Montanists arose, a sect whose leader professed to be himself the promised Comforter or Paraclete, fasts were multiplied, second marriages were affirmed to be unlawful, every approach to ornament in dress was interdicted, intellectual studies and polite literature were proscribed, and dismal predictions were made of the approaching ruin of the Roman empire. When the Manichæans afterwards appeared, whose chief in like manner assumed the title of the Comforter, severities were again enjoined: it was found necessary to the maintenance of their numbers to distribute them into two classes; and that order of them which aspired at the highest honour, and were denominated the elect, were called to a state of extreme penury, and to the renunciation of the most common and natural gratifications. The Mystics, who maintained that "silence, tranquillity, and solitude," were the means of "drawing out the latent virtues of the hidden and external Word," and cherished a rapturous species of devotion, agreed in urging an excessive degree of mortification; and their doctrine led to those monastic institutions, which, however favourable to sanctity in their origin, contributed in the end to corrupt and degrade the church. We cannot, then, sufficiently admire the practical wisdom of the Scriptures in this important point. "I will," says the apostle, "that the younger women marry, guide the house, give none occasion to the adversary to speak

reproachfully." "Let every man abide in the same calling wherein he was called." How cautious is the apostle to prevent men from being intoxicated with spiritual gifts, or too suddenly elevated into high stations in the church! "They that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus"—a bishop must be "not a novice, lest being lifted up with pride he fall into the condemnation of the Devil." Many of the virtues most enjoined, and not a few of the rules laid down, are the farthest from favouring an enthusiastic spirit: "Let the women keep silence in the churches;" "and if they will learn any thing, let them ask their husbands at home"—"Let all things be done decently and in order," "for God is not the author of confusion." "Be not wise in your own conceits." "Let every man be swift to hear, slow to speak, slow to wrath." "Young men exhort to be sober-minded;" "the young women, to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, obedient to their own husbands, that the word of God be not blasphemed." Let a bishop be "one that ruleth well his own house"—"having faithful children." "Servants, obey in all things your masters." "Children, obey your parents in all things." "Let every soul be subject unto the higher powers."—Can any precepts be more contrary to the general spirit of enthusiasm?

The fanaticism of the early church, as some of the preceding passages have intimated, was often gross and extravagant. The religion of Mahomet was indebted for its establishment to the prevalence of the same ignorant and fanatical spirit; and this extravagant pretender to the divine illumination prescribed some unnecessary abstinence, for which he made ample compensation by the polygamy which he allowed, by the vices of the mind which he encouraged, and the voluptuous heaven

which he promised. The papal see also enforced penances and needless austerities; and it made a peculiarly enthusiastic use of the scriptural doctrine of the Divine influence, by appropriating to itself, in the most unqualified manner, the promise of the guidance of the Holy Spirit, and assuming infallibility on that ground. This lofty pretension of the popes served in some degree to prevent enthusiasm among the people. The eccentricities of individual minds were restrained by the spiritual tyranny to which all were subjected. Men believed whatever the *holy father* dictated; and the reformation, therefore, while it delivered them from general ignorance and bondage, exposed them to fresh peril of partial and occasional enthusiasm. The Anabaptists, the Brownists, the Quakers, and other extravagant sects, arose exactly at that period when, according to the common principles of human nature, they might be expected to appear—namely, when the utmost freedom of thought on religious subjects had for a time prevailed. The liability of men to run into religious excesses was thus again evinced, and the evil consequences of fanaticism soon became very manifest in this country. The genuine doctrine of the Holy Spirit was discredited, by the profane, and even ridiculous use, to which the wilder sectaries had turned it; and a revolution in the state having followed the reformation of religion, the pride of human reason gradually increased, and the remembrance of the religious principles of the reformation itself generally declined in the church.

Such was the state of things when Whitfield and Wesley appeared. We by no means consider enthusiasm as the predominating quality of these individuals: they had, however, a large mixture of it; and the religion which they imparted, though much modified since their time, has infused itself into a part of the present evangelical world. In a paper which professes to treat of the enthusiasm now prevalent, it may be pro-

per to dwell on this error in their faith, as well as to touch on their general character.

Whitfield, of whom we shall principally speak, was honest, open, and full of zeal, strongly impressed with a general sense of religion, and deeply affected by the decay of piety in the church, but at the same time wholly regardless of its discipline. His eagerness for doctrinal points was great, and his natural warmth hurried him into some extravagance in treating of them. He was familiar; but he was so coarse and vulgar, as often to degrade that sacred theme which it should be the ambition of every minister to exalt. He preached so much that he could reflect but little. He accounted himself a debtor to the Barbarians, rather than to the Greeks; and aimed to *strike* the common people, rather than to inform their judgment. He excited much curiosity, and gave no small offence; but he also alarmed the sinner, and awakened the careless. Like Paul, he went forth to convert those whom the Gospel as yet had scarcely reached, aiming “not to build on other men’s foundation:” like Paul also, he traversed both the land and the sea, and was “in journeyings often;” and though not beaten with rods, or stoned, yet was he mocked and persecuted. By his followers he was honoured as a blessed saint; but to many of his clerical brethren he seemed as eccentric and portentous as a comet; and they feared lest the conflagration, which made rapid way among the dissenters and irregulars, should burn up the church. To us, who are compelled to judge of him, in a great measure, by his printed works, he appears to have revived some forgotten truths, and more particularly the important doctrine of justification by grace through faith; but to have taught, at the same time, an extravagant and tumultuous kind of Gospel, and, in the pursuit of his favourite object, to have endured all the labours, to have also tasted of the pains, and to have obtained

more than half the praise of martyrdom.

The nature of the controversy with some of our chief dignitaries, which this zealous man sustained, on the subject of the influence of the Holy Spirit, may be deduced from a letter to the bishop of London, published in his works; and it indicates, as we think, some manifest enthusiasm in his mind. But let us appeal to the document itself.

The bishop, in a pastoral letter, which Mr. Whitfield considered himself as having occasioned, had defined enthusiasm to be "a strong persuasion that a man is guided, in an *extraordinary* manner, by immediate impulses and impressions of the Spirit of God," and had ascribed the error, against which he combated, to the "want of distinguishing aright between the ordinary and extraordinary operations of the Holy Spirit:" and these ordinary gifts his lordship had represented as "no otherwise distinguishable than by their fruits and effects." "We are firmly persuaded, in general," continues his lordship, "that we live under the gracious influence of God's Holy Spirit, and that he both excites and enables us to do good. But that this or that thought or action is an effect of the sole motion or immediate impulse of the Spirit, without any co-operation of our own mind; or that the Holy Spirit and our natural conceptions do respectively contribute to this or that thought or action, in such a measure or to such a degree; these are things we dare not say."—"Indeed, my lord, I do dare to say them," replies Mr. Whitfield in his printed letter: "for if there be any such thing as a particular providence, why may we not expect particular direction from God's Holy Spirit in particular cases?" "Your lordship says we dare not say this, because our Saviour has told us that we know no more of the working of the Spirit than we know of the wind. Neither need we know any more of them. But you must allow that we know as much. Can-

not your lordship feel the wind then? Does not your lordship know when it makes any impression on your body? So easy it is for a spiritual man to know when the Holy Spirit makes an impression on his soul."

The sentiment which is here unguardedly and vehemently expressed by Mr. Whitfield, is more carefully and deliberately laid down in Barclay's "Apology for the Doctrine of the Friends," and it constitutes a corner-stone of their building. "Divine inward revelations," according to this writer, "are not subjected to the examination either of the outward testimony of the Scriptures, or to the natural reason of man, as to a more noble or certain rule or touchstone." (That they are subject to these rules or touchstones at all, is a point which he no where affirms.) Again, he says that "this divine revelation and inward illumination is that which is evident and clear of itself, forcing by its own evidence and clearness the *well-disposed* understanding to assent;" "irresistibly moving the same thereunto." Again: the Scriptures are said to be "only a declaration of the fountain, and not the fountain itself; therefore they are not to be esteemed the principal ground of all truth and knowledge, nor yet the adequate primary rule of faith and manners; but a secondary rule, subordinate to the Spirit, from which they have all their excellency and certainty." Here the following question obviously arises: In case the supposed inward illumination should seem to lead one way, and the Scriptures, or human reason exercising itself in the interpretation of those Scriptures, should point another, which guide ought man to follow? Barclay says that they never can contradict each other; but in point of fact even "*well-disposed*" men—men distinguished by zeal for the doctrine of a divine influence, and leaning much upon it—have often felt impressions which they have *supposed* to be divine, and which nevertheless have contradicted

ed reason and Scripture; impressions which they have themselves acknowledged to be false at some subsequent period. The point may be exemplified by the very case of Whitfield and Wesley. These two men, agreeing in a great measure in their sentiments respecting the operations of the divine Spirit and many other points, differed on the article of predestination and election, inso-much that they became separated through that difference. Whitfield was extremely confident that both he and his followers were divinely taught in this particular; and Wesley felt an equally firm persuasion of the truth of the contrary doctrine.

The following passages occur in letters from Mr. Whitfield to Mr. Wesley on this subject. "I dread your coming over to America, because the *work of God* is carried on here (and that in a most glorious manner) by doctrines quite opposite to those you hold"—"God himself, I find, teaches my friends the doctrine of election." And again: "Only give me leave with all humility to exhort you not to be strenuous in opposing the doctrines of election and final perseverance, when by your own confession you have not the witness of the Spirit within yourself, and consequently are not a proper judge"—"I feel his blessed Spirit daily filling my soul and body, as plainly as I feel the air which I breathe or the food I eat." "My doctrines I had from Christ and his apostles; I was taught them of God."

Mr. Wesley, in the beginning of his little book entitled "*Predestination calmly considered*," expresses himself thus confidently on the subject: "O that God would give me the desire of my heart! that he would grant the thing which I long for! even that your mind might now be free, and calm, and open to the light of his Spirit." He then endeavours to prove, at some length, that no one who has a fair and calm mind can believe the doctrine of predestination, as generally held by

the Calvinists. Towards the conclusion of the same tract he says: "This is my grand objection to the doctrine of reprobation, or, which is the same, unconditional election;" "that it is an error of so pernicious consequence to the souls of men, because it directly and naturally tends to hinder the inward work of God in every stage of it."

May we be permitted here to introduce a quotation from a very different author, who has treated of the general subject under consideration? Mr. Locke, in his chapter on Enthusiasm, observes, "that immediate revelation being a much easier way for men to establish their opinions, and regulate their conduct, than the tedious and not always successful labour of strict reasoning, it is no wonder that some have been very apt to pretend revelation, and to persuade themselves that they are under its guidance;" and "when once they are got into this way, of illumination without search, and certainty without proof, it is a hard matter to get them out of it. Reason," says he, "is lost upon them; they are above it: they see the light infused into their understandings, and they cannot be mistaken. It is clear and visible there, like the light of bright sunshine, and needs no other proof but its own evidence. They feel the impulses of the Spirit, and cannot be mistaken in what they feel. This is the way of talking of these men: *they are sure, because they are sure*; and their persuasions are *right*, because they are *strong*: for when what they say is stript of metaphor, this is all it amounts to." But "the strength of our persuasions," he justly adds, "is no evidence of their rectitude, since men may be as positive in error as in truth; and if strength of persuasion be the light which must guide us, how shall any one distinguish between the delusions of Satan and the inspirations of the Holy Ghost?—he can transform himself into an angel of light."

We agree with Mr. Locke in the last part of this quotation, though

we are by no means satisfied with the whole of his chapter on enthusiasm. He does not sufficiently assert the scriptural doctrine of a divine influence, though in one obscure passage he makes some reservation in favour of it. But we will admit that there are religious truths which are so easily perceived, and so instinctively approved by a pious mind, that there seems to be no occasion to call in the reasoning faculty to judge of them. Reason, however, in this case, is not professedly excluded. Should any ground for doubt arise, the reasoning faculty is resorted to, and it proceeds to exercise its functions. We will go further: we will allow that it may please God to make some special impressions on the mind in a manner which shall supersede the ordinary exercise of the judgment, and that these impressions may be considered as bringing their own evidence of their being divine. We are, however, very fearful of representing such revelations from God as his common mode of proceeding. We are inclined to rank them among the miracles which he works, rather than among his ordinary operations on the minds of men. In general, he does not unmake the man when he makes the Christian. He who is the God of grace is also the Author of nature; and it is through the medium of those mental faculties with which God the Creator has endowed us, and which he continually sustains, that God the Sanctifier acts upon the soul. Is not the natural memory of man made subservient, through the divine grace, to religious uses? Are not the natural affections of hope and fear sanctified by the same heavenly influence, and directed to spiritual objects? And, therefore, why may not reason also freely exercise itself in the concerns of religion? Why are not those truths which are to move the affections, and to be afterwards recollected by the memory, to come under its cognizance? Reason, it may possibly be objected, if employed at

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all, erects herself into a guide; and having been blinded through the fall of man, she is an unsafe conductor. This observation, however, cannot be applied to reason in the abstract; to true and right reason. The reason of man, as we ourselves affirm, stands in need of the divine illumination. This faculty of his mind, exactly like every other, must be baptized with the "baptism of the Spirit." Let it then be acknowledged, that God imparts his grace to the whole mental man; and that man being thus enlightened, though still only in part, he is to exercise all the powers of the soul on the truths which God has revealed. There is no perplexity introduced by this mode of treating the subject. Religion, according to the representation which we have given, leaves metaphysical questions exactly where it found them. With whatever faculties a man may have served sin, with these, with every one of these, he by the Divine help learns to serve righteousness. He is sanctified, says the Scripture (which uses in this case the most comprehensive, though not perhaps the most correctly philosophical terms), *in body, soul, and spirit*. All the powers of his mind, all the members also of his body, become the "instruments of righteousness unto God."

What then is the test by which a man is to judge whether he is a partaker of the influences of the Spirit? We answer, "By their *fruits* shall" these influences "be known." The "fruits of the Spirit," however, mean much more than moral practice: they include "love, joy, peace, long-suffering, gentleness, meekness;" virtues of little note among ordinary moralists: they include, in short, all holy and devout affections. We acknowledge that there is a difficulty in ascertaining the influences of the Spirit; but it is the same difficulty which belongs to every system — namely, that of distinguishing true goodness from what is counterfeit. Let the virtue be proved to be genuine; let

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it be shewn to proceed from a truly Christian motive, to be regulated by a scriptural rule, and directed to a religious end: it is then Christian virtue; it is grace; and unquestionably proceeds from the great Fountain of grace; for "every good and perfect gift cometh from above;" or, as our church expresses itself, it is "God from whom all holy desires," as well as "all good counsels and all just works, do proceed." The mind, therefore, of the Christian has to exercise itself in comparing his thoughts, words, and actions with the dictates of that written and unerring Word in which he professes to believe; and while his understanding is thus occupied, his conscience is called upon diligently to perform its office. Enthusiasm, on the other hand, supplies little employment either to the judgment or the conscience. It subjects the man to doubts and fears;—but they are vain doubts; doubts which the sorrowful broodings of the imagination may serve only to increase;—fears not excited by just views of sin and of the moral excellencies of God, and not removed by the plain practical means prescribed by the Gospel; but resembling rather the horrors of one who is condemned to take his chance of life and death in a vessel equipped with neither sail nor rudder, and who therefore can only sit still, and watch in melancholy suspense the uncertain variations of wind and weather.

Mr. Whitfield was often guided by the mere strength of his impression in judging of the future dispensations of Divine Providence, as well as in his belief of doctrinal truth. To the bishop of London he writes; "I freely own, there are some particular promises which God has so strongly impressed, and does still impress on my heart, that I verily believe they will be fulfilled." His habit of assuming an impression to be divine from the mere strength of it, led indeed to a variety of unhappy consequences. His religion became characterised by impulses

and feelings. The life of some of his most approved converts seemed to be spent in watching the ebbings and flowings of the pious affections; and almost all their religious conversation to consist in "telling others what God had done for their souls." A forward kind of religious profession was thus countenanced; modest persons were repelled; and egotism abounded. At first, the contempt cast on the new converts would prevent the intrusion of the insincere; but when numbers should become a protection to them, who can doubt that a sect, whose proficiency was judged of so much by their words, would be burthened with many hypocrites?—Some of the adversaries of Mr. Whitfield gave to his doctrine the title of "the illapses of the Spirit." Connecting his sentiments on predestination with his tenets respecting the divine influence, they supposed him to teach that man has only to wait for the uncertain visitations of the Divine Spirit; and they classed him among the rankest of enthusiasts. Mr. Whitfield, however, abounded in strenuous exhortations to holiness both of heart and life. He strongly urged his hearers both to pray and to watch and to strive: and it may be questioned whether his anti-predestinarian brother did not encourage the greater spirit of enthusiasm, although he also raised very high the standard of Christian morality, and insisted on a very strict and self-denying practice.

That the churches instituted by these men would derive from them a considerable portion of the same spirit, admits of little doubt. "Every seed" produces, in the first instance, "after its own kind," though in process of time the character of the plant may undergo a change. The seed sown by Mr. Wesley was for more than half a century watered by his own hand. He moreover employed himself in fencing, as well as nurturing, his vineyard; and the trees yield therefore nearly the same fruit to this day. Whitfield scat-

tered his seed to all the winds of heaven. It sprouted up both in the church and in the meeting. It has been mixed with much other grain; and it has rather given a flavour to the general religion of the lower orders, than supplied the creed of any sect. We trust that both the vulgarity and the enthusiasm of it have declined, and that some of the better parts remain. We have now before us a biographical work, to be reviewed in a future number, which will be found to throw some light on this subject. The person whose life is given, the Rev. C. Winter, was the companion, the *fidus Achates*, of Mr. Whitfield, in his American expedition; a simple and pious man; inheriting, however, a trifling degree of the enthusiasm of the master. This disciple of Whitfield became the teacher of a religious academy; and the Rev Mr. Jay, who supplies the biography in question, was one of his pupils. The descent of Mr. Jay from this stock has doubtless accredited him with many a follower of the ancient master:

“*Sic ab Jove tertius Ajax.*”

Mr. Jay, however, is a “moderator Ajax.” He indeed appears to us, both from the work in question and from sermons which he has published, to have completely laid aside the extravagances of the old school, and to preach a very pure Christianity. But the enthusiasm of the fathers of methodism has been transmitted to various others, and it springs up of itself in many a kindred mind. We may find traces of it in the *Evangelical and Methodist Magazines**, in some missionary works†, and in not a few little po-

* The Edinburgh Reviewers, in a late number, have collected many objectionable passages from these works (and doubtless many more might have been collected): it is, however, but fair to add, that they have turned them to a most unfair, disingenuous, and unwarrantable purpose.

† See, as an example, a sermon preached for the Missionary Society by the Rev. Dr. Haweis on the 6th of August 1798, and

pular tracts. The evil spirit of which we complain, and which we consider

inserted towards the close of a volume of sermons published by that society. The following passages appear in it. “What a voyage has been completed! We received the first glad tidings from Rio Janeiro, the earnest of future blessings. They had passed the torrid zone. The sun had not smitten them by day, nor the moon by night. Ps. lxxiii. 13. The wind had wafted them along with an uninterrupted prosperous gale; no storm had made them afraid, nor disease approached their dwelling. But how many tedious months afterwards elapsed!” “When lo! on the great day of our last annual assembly, in the very house of our God, the glad, the unexpected news arrived, and was announced with delight from the pulpit to the *astonished* congregation,—the Duff is safe,” &c. “Joy like an electric shock darted from bosom to bosom: we burst forth into the high praises of our God. Now every day awakened fresh expectation, and hope, that deferred had made the heart sick, gladdened every countenance, and opened the eager eye of desire. We were not disappointed of our hope: from the Cape, from St. Helena, the glad news fled over the great deep; the sound approached us yet nearer and nearer from the harbour of Cork—‘all is well.’” “In this voyage, to tell of all His wonders my time would fail and my ability be unequal.” “First, the swiftness of the passage. This will be the admiration of every nautical man by profession. Who ever heard, in the most prosperous voyage of the ablest navigators, 183 degrees of longitude passed in the short space of 51 days?” “Shall we not with thankfulness *admire*, Secondly, the safety of the conveyance! Not a mast sprung,” &c. “But he that dwelleth under the defence of the Most High, shall be safe under the shadow of the Almighty. I was ashamed, humbled, comforted, exalted, when in the midst of the most awful scenes I hear one of my brethren say, We took the wings of faith, and fled in prayer to the God of our mercies; and when we had sung an hymn, presently the storm abated, and we lay down comfortable and fell asleep. Ah! so He giveth his beloved sleep.—Thirdly, their health. What a *miracle* of mercy hath our vessel been!” “Not one hath been lost.” “No spreading fever, no infectious disorder, no dangerous accident, no broken bone,” &c. “Lastly, the success of the voyage. We

as only insinuating itself into the religion of some of the evangelical body, not as constituting it; and as existing less frequently in the church than among dissenters, in whose congregations it often produces schisms; is forward and self-confident. It assumes that God is so manifestly on its side, that it does not allow its pretensions to be litigated, or even questioned. It lays claim to spirituality, but it also is inclined to mysticism. It adopts the language of self-reproach, but it proclaims aloud its repentance; and affects in general too much publicity, as well as egotism, to please either a very correct or a very Christian taste. It is inclined to interpret common accidents or coincidences into manifestations of the will or favour of Providence; to overstate dangers, that

had passed in safety the dangers of the deep, and were ready to encounter the greater danger apprehended from the shore, not indeed by myself, or many who knew the real state of the people of these islands: *we were convinced, if the Lord conveyed our missionaries in safety to the place of their destination, the work was done.* Where are now the cannibals that should devour us? Where the heathen to seize our property and persons?" "Welcomed as angels from heaven, furnished with every necessary, heard with reverence, and courted as if our favour and friendship were the first of blessings. I use no exaggeration," &c. "The news of our intended residence among the Otaheitans was received with transport. The king and every chief crowded round the missionaries; the whole land was before them: they had to chuse the Goshen where they would set up their tents." "So far from danger, or subjection to savage rule, the Lord hath made them princes in a sort, in all the lands of the heathen whither they have gone." "The missionaries have not manna, indeed, rained round their tents, but they have meat as sweet as the quails brought daily, and a two-fold provision for the Sabbath," &c. Our brethren "have gone forth to the heathens with their lives in their hands, and proved the truth of his promises in a measure of which we have no adequate conception. Luke xvii. 33, and Mat. xix. 29." "*I may now venture to say*

it may magnify deliverances; and to give a little of its own colouring to facts. It delights in things strange and marvellous; in striking providences, in sudden conversions, in wonderful experiences, in singular dreams, in the application of ancient prophecy to present times, in new and ingenious modes of spiritualizing texts. All these means are employed, indeed, for the laudable end either of attesting the authenticity of Christianity in general, or the particular efficacy and excellence of evangelical truth. We have described the higher stages of the disorder, rather than the symptoms as they more commonly exist; and it is easy to see that this corruption of religion arises in a great degree from a disposition to accommodate the Gospel to the taste of the lower

with confidence, and shall not fear contradiction, that this hath God done, and we perceive that it is his work. No doubt his Spirit awakened up our minds to the attempt. We have now passed the awful moment of suspense, through evil report, and good report. I shall be no longer charged as Utopian or enthusiastic, when I assert that the measures you pursued were the dictates of wisdom, as they breathed the divine spirit of philanthropy which planned and executed them. Even infidels must admire, and adversaries be confounded."

The fault of these passages consists not, as the Edinburgh reviewers would affirm, in the implication of the universality of a divine providence; for the Scriptures assure us of this truth—"not a sparrow falleth to the ground without our heavenly Father's notice;" but in the manner of construing every little providential event. The writer, as it appears to us, considers the mere arrival outwards of the Duff, and a few other circumstances which have certainly nothing very peculiar in them, and which, if they had, would still be of no great moment in the decision, as indicating the divine approbation of the undertaking, and as an undoubted pledge of further success. We need hardly say that the conclusion in this case was somewhat precipitate. On this ground, to say nothing of the turgid language which he employs in narrating common incidents, we consider him as open to the imputation of enthusiasm.

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orders, and to gain them over to the cause by a too eager attempt to strike. It has naturally happened, that the doctrine of the Holy Spirit has been made peculiarly instrumental to this purpose. One unhappy consequence of the fanatical use of it has been, the degradation of the doctrine in the eyes of men of the higher class, and the production of a peculiar degree of prejudice against it. Persons somewhat enthusiastically disposed have seemed to themselves to stand almost alone in their belief of Spiritual influence, and they have learnt to affix too much importance to the profession of this part of their faith. They have not been sufficiently led to consider, that even orthodox sentiments on the general doctrine in question, as well indeed as extravagant views of it, may consist with an irreligious heart and life. We before observed, that many persons appeared to mistake a belief in conversion for conversion itself. Not a few also, as we fear, confound a belief in the divine influence with the actual participation of it, and prefer a warm enthusiastic impression to the evidence arising from the production of the fruits of the Spirit. The common people need to be admonished of their liability to this error. They readily receive the doctrine of a divine influence, and quickly pervert it. Unaccustomed to that philosophical research which leads men to connect causes and effects, they easily admit the idea of a supernatural interference; while the more educated part of mankind are disposed to err on the contrary side. How easily does the Indian believe in the wonderful operations of the "Great Spirit," and the African in witchcraft! The Jews, as we have already remarked, gave general credence to the tenet of which we are treating. The Sadducees, it is true, acknowledged neither angel nor spirit; but the Pharisees, who were much the larger sect, confessed both. The dispute which they had with Christ was not, whether there ex-

isted a Holy Spirit, but, whether the spirit by which Christ spake and wrought was that of Satan or of God. The offence given by evangelical preachers in this age to persons of the higher class, has proceeded in a great measure from their inculcation of the doctrine of the Holy Spirit; and though in some of their instructions there may have been a tincture of enthusiasm, yet the chief source of the offence has been their sharing in the odium arising from the extravagances of the leaders of fanatical sects. The offence given in the apostolic times seems to us to have arisen chiefly from the promulgation of other parts of evangelical truth*. It seems probable that even the learned heathens would not be peculiarly offended by the preaching of the truth in question; for their general philosophy was not adverse to it. When Paul addressed the philosophers at Athens, the "new things" which he brought to their ears consisted not so much in the doctrine of the Holy Spirit, as that of "Jesus and the resurrection." Mr. Gibbon has observed, that the eastern nations had generally imbibed the notion of a spiritual in-

* When our Lord said to Nicodemus, that a man must be born again of the Spirit in order to his entering the kingdom of heaven, the Jewish ruler was indeed perplexed; but he was immediately assured that other truths, which he had yet to learn, would be found far less credible than this. "If I have told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things?" The doctrine respecting the Holy Spirit, which Christ had declared, is thus denominated to be even "an earthly thing;" to be a doctrine less foreign to the natural and earthly mind, less hard to be believed (for so we understand the passage, in common with many commentators), than that which still remained to be communicated—namely the "great mystery of godliness;" "God manifest in the flesh;" for this is doubtless the further truth which he had to reveal, as appears from his proceeding to speak of "the Son of Man's ascending up to heaven and coming down from heaven," even the same Son of Man "who is in heaven."

fluence, and he has even assumed the Pharisees to have derived their belief of it from this source. That enthusiasm is agreeable to the natural man, and more particularly to the lower orders, may be inferred from the circumstance of its having been common to almost all religions, and especially to the religion of man in his less civilized state. It has insinuated itself into the minds of persons professing the true faith. It has been the substance of many of the religions which have been false. Dreams, omens, prodigies, found easy credit in the Grecian and Roman world; and even the sober doctrines of a providence, and of a divine influence on the mind, are to be traced in the writings of their orators and sages,—though we may often look in vain for the practical use to which they should have been applied. The doctrine of a divine influence is undoubtedly favourable to devotion and humility; nor can these subsist independently of such influence; but it was often made by them to minister to vanity. Of all the ancients, perhaps the most ostentatious was Cicero. The part of his life on which he looked with the highest self-complacency, was his conduct in the Catilinarian conspiracy. In his third oration against Catiline he betrays a large share of his characteristic fault; and yet, in the very same speech he turns the minds of his audience to that invisible aid by which he professes to have been peculiarly directed. “But the merit of these transactions,” says he, “is not to be ascribed to me. The immortal gods directed all my ways: I was an instrument in their hands. In a crisis big with danger, human wisdom was not equal to the task. A special providence interposed in our favour; and with such manifest signs, that the gods have been almost visible to mortal eyes.” “As to myself, can I claim the glory of this astonishing discovery? No, my fellow-citizens; it were the height of presumption.” “Your kind remem-

brance,” he nevertheless exclaims, “will give a lustre to my actions; your discourse will be the voice of Fame. Your annals will consign my name to the latest posterity. One and the same day will make the Roman people and my consulship immortal. Ages yet unborn will hear with pleasure, that the commonwealth had at one period two contemporary citizens; one of them (Pompey) destined to make the circuit of the sun the boundary of empire, the other (himself) to preserve the capital of the Roman world.”

It thus appears that men may combine the most earnest acknowledgments of the divine interference with the fullest indulgence of their own vanity, and may even employ this devout homage to the Almighty as their means of adding grace and dignity to their own character. Many conquerors have used a similar language, with the view of magnifying their triumphs. “Through the divine clemency,” said the cruel Bajazet, “our invincible scymitar hath conquered all Asia.”—A caution, however, is here necessary. Let us not be led by the prevalence of hypocrisy to be sparing in our recognition of the providence of God; and let us not be insensible to the absolute necessity of the influences of his grace, although enthusiasm should abound.

“From him is all that soothes the life of man;

His high endeavour and his glad success,
His strength to suffer, & his will to serve.”

Let us, however, reflect, that there is no truth which may not be “held in unrighteousness;” and that *high pretensions* to communications from above have been more characteristic of deceivers, than of the true church of God.

We seem to have wandered from the work of Mr. Ingram; but the plan on which we proceed in the present review has been already explained. It was impossible to do any justice to the important subject of enthusiasm without being

somewhat diffuse. We shall be much more brief in executing the remainder of our task.

(*To be continued.*)

Review of HOARE, DUDLEY, OWENSON, and the Report of a Deputation of the Hibernian Society, on Ireland.

(*Concluded from p. 248.*)

II. ANOTHER object of very high concern relates to the catholic priesthood: how can the character of these men be liberalized, and their influence, as far as the same is injurious, be overthrown?

1. If an insurmountable obstacle had not been interposed by the pledge given on this subject to the catholics, we should say: Abolish the college at Maynooth. The policy of this establishment may by some be esteemed liberal; but it is surely unwise. We will say nothing of the doubt we feel as to the propriety, in a moral point of view, of supporting an institution formed to perpetuate the Romish superstition: we will only observe, that its natural tendency is to keep up distinctions, to encourage party spirit, and to foster that very animosity which it is intended to allay. It would be much wiser to permit catholics to take their degrees in the college at Dublin; and if they would agree to the alternative, to appropriate to their education at that seminary the sum which is now expended on the college of Maynooth. It may be objected, that, as the catholic spirit is more active than the protestant, there might be considerable danger lest many of the young protestants in the college should be induced to embrace popery. To us the danger, in the present instance, does not appear imminent: unless we are much deceived, students professing each religion are now to be found in Trinity College—only the catholics cannot take degrees;—the danger therefore exists at present. Besides, many of the priests are taken from the lowest of the people.

At Maynooth the prejudices of these men, from the circumstances of their situation, which precludes them from communicating freely with persons of a different persuasion, cannot fail to be confirmed: by superior education at Dublin they might possibly be shaken: but whether they continued in full force or not, it is not probable that the opinions of such men should produce any powerful effect upon protestant students, who must in general have had the benefit of a good previous education.

2. It is a favourite plan with many politicians, that the state should allow to the catholic priests a moderate stipend in place of the dues which they claim from their parishioners. "This," it is argued, "will secure their attachment to government, and will tend also to abate those motives to exertion which are produced by their dependent situation. The people," they add, "would not object to the plan: for, among other evils, they never fail to reckon the increasing and exorbitant demands of the priesthood*. The priests would not violently oppose a

* The Thrashers declared publicly their determination not to submit to them. A young catholic is reported by Miss Owenson to have given this account of their proceedings: "They are busy enough at present with the tithe-proctors; and they have barred a priest out of his chapel, in the hope of making him lower his dues, threatening to go to church if he does not, not being able to pay both priest and minister, since the proctors have raised the tithes and the priest his dues. For my own part, church or mass is all one to me."—*Pat. Sket.* vol. ii. p. 154. Certainly their indignation must have been extreme, before they would have ventured to use such a threat. "They (the thrashers) endeavour to palliate their conduct by asserting, that to the usual exorbitant demands of the tithe-farmers were added the increasing exactions of the middle man, the impositions of the weaver, and the increased dues of the catholic clergy. These, they asserted, were exactions which sixpence a day was scarcely adequate to answer." *Pat. Sket.* vol. i. p. 123.

measure which puts them, in this respect, on the same footing with the protestants; which gives them independence, and offers them a life of comparative ease." "But the titular *bishops* are hostile to the measure." "This, however," say the advocates of the plan, "is a strong recommendation of it. Why are they hostile? 1. Because a priest will not then have the same motive for exertion. He is to gain nothing by it; and the fewer proselytes he makes, the less trouble will he have. At present he has the most powerful inducement to activity; his livelihood depends on it. 2. Because it is generally found in such cases, that men will not exert themselves. Whence arises the apathy so often observable among the established clergy? They obtain little or no advantage from their labour. Dissenters are sufficiently zealous:—we mean not to detract from the purity of the motives by which many are influenced; but is it too much to say, that if their chapels be empty their pockets will not be full? The stimulus is strong; and will operate at least as powerfully on a catholic priest as on a protestant dissenter. So far, then, will these stipends be from acting as encouragements to popery, that they will really prove bribes for the idleness of the priesthood."

An obvious objection to the proposed plan arises from the expense with which it would be attended. It is not easy to ascertain the income of a catholic priest: from the best information we have been able to procure on the spot, the average is between two and three hundred pounds a year; a titular bishop may receive six or eight hundred. If then the number of priests be assumed to be 2,436, being one for each parish, the allowance of stipends for the whole island would amount to six or seven hundred thousand pounds; which is doubtless a formidable sum in these times of peculiar pressure. But in reply to this objection we hear it argued, and if the question were to be de-

bated without any reference to moral considerations we might admit the force of the argument; "Was ever a greater cause before the public than this? The civilization and improvement of Ireland are objects of the first magnitude, and should occupy the serious attention of every statesman; and no expenditure, which can possibly be spared, should be thought too lavish, if it secure the object. As the lower orders will be thus released from the payment of dues, it might be possible by direct taxation to raise a considerable part of this sum in Ireland, without additional pressure. In either case the people would pay: but here the means of extortion would be removed; the burden would be less and the security changed: the government would now be responsible, and the priest and his parishioners in a great measure independent of each other."

Our objection to this proposal, however, has a much deeper root than its financial inconvenience. We would willingly submit to far heavier burdens than this would occasion, for the sake of our brethren in Ireland, provided the objects to be accomplished were such as we could with a good conscience promote. We would gladly incur a still larger expense, were that necessary, for the purpose of imparting the benefits of a liberal education to the Irish peasantry, or of removing any of those grievances under which they labour. We should even be disposed so far to yield to the prejudices of the catholics as to agree to the abolition of tithes in Ireland. In short, we should be ready to concur in every expedient which afforded a rational hope of raising their character or ministering to their comfort; but we cannot consent to any proposal, however specious, which gives countenance to their superstitious and idolatrous worship*. The mea-

* Should any one be disposed to accuse us of illiberality in uttering this sentiment, we beg to refer him to the thirty-first article of our church, where *masses* are represented as "blasphemous fables

sure of giving stipends to the Roman catholic priests appears to us to be of this description; and though, in our view, less objectionable, on the whole, than that of educating their youth for the priesthood, must still be regarded as a measure of direct and active encouragement. We should certainly feel less scruple in granting to the catholics every political privilege for which they contend, than in thus contributing to the maintenance of their religious establishment. Were we to legislate for them, the priests would partake, in common with the people, of the knowledge which should be universally diffused, and of the civil benefits which should be extended to them; they should all experience the fostering care and parental consideration of the government: but then we would no more contribute to the education of their priests, and the support of their priesthood, than we would contribute to the establishment of the Mohammedan imposture; or to the extension of the Braminical superstition; or to the growth of any of those pestilent heresies (and what heresy can be worse than this?) which, either in ancient or modern times, have disfigured the Christian church. Would the primitive Christians have thought themselves justified in contributing to maintain the superstitions of their day? and to those who would urge upon us the advantages to be derived from the measure under consideration, we reply, (as we think *they* would have done), that we cannot consent to do evil that good may come;—that we cannot consent to give direct countenance to pernicious errors both in faith and practice, in the dubious expectation of some distant advantage. To the catholics themselves we would grant every indulgence which might be consistent with the safety of and dangerous deccits;” and to the oaths taken by every member of parliament on his admission, by which he declares in the most solemn manner his belief that the Roman worship is idolatrous.

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the state: to their religion we would not grant even the semblance of our approbation.

3. It would be an inestimable blessing, if the attention of government could be properly drawn to the state of the Irish church. We have noticed already the diminution of parishes and decay of places of public worship. The rebuilding of churches is an object of primary concern; and we are glad to find that Mr. Dudley was not misinformed when he tells us,

“It is understood to be the intention of government to propose a bill in parliament without loss of time, for dissolving the most extensive of those council *unions*, on the demise or promotion of their present incumbents. Under this desirable restoration of the church, glebe houses, now so much wanted throughout Ireland for the residence of the clergy, would also increase, and the erection of them be greatly facilitated by the application of the parliamentary grant of 40,000*l.* out of the first fruits, which sum has unaccountably lain for many years unappropriated to this urgent service.” Dudley’s Letter, p. 28.

Further: in the distribution of ecclesiastical preferments, and especially in the appointment of bishops, the ruling powers should look more to piety and zeal, and less to party views, and the vile considerations of a contracted policy. The effects of this system would be felt to every extremity of the island: the indifference or neglect, of which we now complain, would presently disappear: and the church of Ireland might again become, what it once was, the ornament of the gospel and the light of the world*.

* “At a very early period, and at a time when the greater portion of Europe laboured under the oppression of Gothic ignorance, Ireland became a celebrated seat of learning and religion. After the propagation of Christianity, it was dignified with the title of *Insula Sanctorum*, or the Isle of Saints; so great was the number of holy men it produced in the fifth and two following centuries, and so many were the missionaries it sent forth to propagate the Christian faith in other parts of the world. ‘Hither,’ says an

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4. Till this shall be effected, we would earnestly recommend the diffusion of small religious tracts and the dispersion of the Scriptures. There are many good tracts by catholic writers: these would be especially welcome. The great object of the priests has been to keep the Scriptures out of sight: but if Bibles could easily be procured, numbers would certainly read them. We beg to recal the reader's attention to our *poor scholar*. The inquiry being made, whether he had ever read a Bible, he answered, No. "Do you not know what it is about?" "No." "Have you never heard that it is the Word of God, and that it is intended to shew us how we may get to heaven?" "Yes; but the priests tell us that we cannot understand it: however, if I had one I would try." "Not you indeed: the very first thing you would do, would be to confess to the priest that you had got a Bible." "Do you think so? try me: I will never confess *that*." "If you really were anxious to have one, you should not be in want: now are you certain that is the case?" "Sir, I would walk after you barefoot to London, if you would give me a Bible." We have witnessed other instances of a similar nature.

The catholic publications abound with monstrous extravagancies and assertions directly false: these should be counteracted, for they are well calculated to deceive the ignorant. A small work, entitled, "Fifty Reasons for being a Catholic" is, to a mind already prejudiced, of an aspect peculiarly imposing. A very short narrative of the reformation, and of ecclesiastical history in general, might be a very useful antidote:

Irish historian, 'the sciences fled for protection, and here their followers and professors were amply supported. The city of Armagh had no fewer than 7000 scholars studying at the same time, within its university, although the kingdom contained several other academies equally celebrated, if not equally numerous.' Hoare's Tour, p. 24. Introduction.

it would naturally excite the attention of the Irish.

5. The absence of landed proprietors from their estates has a great tendency to retard improvement. Their presence would give effect to many excellent regulations, which might be devised; and the country would derive essential benefit by the expenditure of their income on the spot. A country gentleman of character and principle would be a blessing to all around him. A tax on non-residents has been frequently mentioned; it seems extraordinary that the measure has never been adopted: it might supply government with additional resources for the improvement of Ireland.

6. On the system of middle-men and of tithes our opinion has been already expressed; but we have reserved to this place an opportunity of noticing an objection, which is sometimes advanced with the tone of confidence: "Are not the Irish constitutionally and incorrigibly idle? Unless you can prevail upon them to work, or, in other words, change their very nature, what benefits can you reasonably expect from the alteration?" We have not now to learn, that a state of society bordering upon uncivilized life is ill adapted for agricultural pursuits: it is not merely the character of the ancient Germans, but of barbarous tribes in every age. Yet we are convinced that the charge against Ireland rests on a slight foundation. Is it a proof of incorrigible idleness, that when they cannot procure work at home, they will seek it even in a foreign land? Is it a mark of habits incorrigibly bad, that thousands of the lowest orders in London, who perform the drudgery of our wharfs and go through the most slavish of our menial occupations, are Irish? "But they delight in festivals and funerals; and had rather attend a wake than follow the plough." The case is highly probable. From the prevalence of custom and the contagion of example, there can be little

doubt that many will desert their employments for a scene of festivity or the luxury of noise. Something must be allowed for national prejudice. The Irish are remarkably attached to the tombs of their forefathers; and they consider it as a most honourable memorial, to be attended by numbers to the grave. With many, a good cry at their deaths is one of the chief objects of life. It has fallen to our lot to see prodigious numbers assembled on these occasions, and we have listened to their cries with sensations of concern and astonishment. It is probable that several do little else than run from place to place to join in the train, and to swell the *ulla-loo**: but neither is this a mark of constitutional idleness. Have all these men work to perform? perhaps to plant their potatoe-ground. The potatoe-ground is planted: Have they any call for labour till the time of gathering? Little or none. On the present system, improvement of the soil is almost out of the question. They have perhaps no bog to reclaim,—or have no

* Miss Edgeworth's account may afford amusement to such of our readers as are unacquainted with the practice.

"The present Irish cry, or howl, cannot boast of much melody. The crowd of people who assemble at these funerals sometimes amounts to a thousand; often to four or five hundred. They gather as the bearers of the hearse proceed on their way; and when they pass through any village, or when they come near any house, they begin to cry—Oh! oh! oh! oh! oh! agh! agh! raising their notes from the first oh! to the last agh! in a kind of mournful howl. This gives notice to the inhabitants of the village that a funeral is passing, and immediately they flock out to follow it. In the province of Munster, it is a common thing for the women to follow a funeral, to join in the universal cry with all their might and main for some time, and then to turn and ask, 'Arrah! who is it that's dead?—who is it we're crying for?'—While in the very act of howling, we have seen them turn and smile in each other's faces!

encouragement to reclaim it: another would step in and reap the benefit.

We remember a very worthy person, who, when a boy at a public school, was converted into a sort of animated warming-pan. The large boys used to strip the poor fellow and put him into bed: when the place which he occupied was comfortably warm, the bed was seized by its proper owner, and he was turned into another. So long as he possessed any portion of animal heat, he was removed in succession from bed to bed, for the benefit of others, and then sent shivering to his own, to sleep as he might. Such in many instances, we fear, has been the custom in Ireland. We quote the authority of Miss Owenson:

"I have been repeatedly assured, by persons of undoubted veracity, that it is usual to let the least fertile parts of the mountains to the peasantry, at a low rent: from whom (after they have by the greatest labour improved their soil) it is reclaimed, and re-let, at a higher rent, to some more wealthy tenant: meantime the original cultivator takes another barren tract, and continues to use the same exertions to the same effect." Vol. ii. p. 115.

7. Our last observation relates to the fisheries; a subject, we well know, of considerable difficulty: yet, in considering how Ireland may be improved, this point should not be forgotten. Is it not singular, when the population is so redundant in proportion to the present means of subsistence, and the coasts are acknowledged to abound with fish of the best quality, that the treasures of the sea should be so little explored? What a nursery for brave and adventurous seamen might these fisheries prove! The speculation is beyond the means of a private man; but should not the government give it attention? The duties on salt at this moment cannot be abandoned; but can no method be devised by which the fishermen may obtain the benefit of drawbacks in a better manner than by the present system

of vexation? It can hardly be doubted that these duties operate with most disastrous effects; and that for them we are neglecting some of the best nurseries for seamen, and sacrificing those inexhaustible treasures which the ocean scatters around us. If a part of our national resources were judiciously expended in schemes of general welfare, can the public money, we would ask, be better employed, than in civilizing our own subjects, in calling forth the riches of the soil, in opening new sources of subsistence for a redundant population, and in establishing the empire of Britain on that basis which is the best pledge of security and independence,—the number, the energy, and the loyalty of all her sons?

These remarks, it will be observed, are of a very general nature. On questions of such magnitude and importance it were idle to apologize for not entering into detail. The reformation of a kingdom is not the work of a day. It is evident that much may be done by the legislature: but it is also evident, that a very essential part is to be performed by the gentlemen of Ireland. In a case of such magnitude, so far as relates to several of its branches, an act of parliament would be mere *brutum fulmen*. Could the great landed proprietors be led to see their real interests, and to enter with zeal and hearty co-operation into plans of national improvement, the lapse of twenty or thirty years would give a new character to the inhabitants, and a new face to the country.

We cannot fairly dismiss this article without adding a few words on the work of Sir R. Hoare. He visited Ireland with the mind of an antiquarian; every thing that was ruinous afforded him delight. His feelings of enthusiasm were sometimes so powerfully excited, that we almost doubt whether he kept within the strict letter of the tenth commandment. E. g.: "Lord Adair is a great proprietor of ruins; hav-

ing two inclosed within his park wall, and one on the immediate borders of it. What a beautiful and truly *enviable* appendage would they form, if judiciously curtailed of the over-luxuriant ivy that conceals their fine architectural decorations; if cleansed," &c. &c. (p. 51.) To the antiquarian and the traveller his work will be acceptable. He visited most parts of the island; and we beg to assure him, that, on our next trip to that land of ruins, his volume shall serve us for a Guide. For the purpose of this review, Sir Richard affords little information. Mouldering towers and monuments of the dead were the objects of his research; *our* attention has been directed to unsightly cabins, to the sadness and desolation of the living. By some accident, however, the mind of the worthy baronet has once or twice been diverted from his favourite pursuit to notice the occurrences of later days. Of the evil of middle-men he speaks with sufficient decision:

"It is the practice of all middle men to re-let for a term shorter by one, two, or three years, than that for which they hold the ground; and their object in so doing is, to re-enter into possession, in order to appear before the head landlord, as the *tenant in occupation*, and to treat for a new lease; and the consequence of this practice is as fatal to the *prosperity and industry* of the under tenant, as it is to the general improvement of the country; for the under tenant, who occupies and tills the ground, knows that at the expiration of his term the middle man will turn him out, in order to treat *himself* with the landlord for a new lease; and in fact all connexion between the proprietor of the soil, and the man who tills it, is cut off: the latter can rarely look up to the former for encouragement, without creating the jealousy of the middle man, and instigating him still more to remove the under tenant, as soon as his lease is at an end; and of course the under tenant has no motive to improve the ground he occupies, or to look to any thing but the immediate return." p. 507.

That we may not be suspected of having overstated the demands of these men, or of drawing a picture

of wretchedness which the condition of the poor will not warrant, we shall beg to adduce a few quotations from the work before us, and then dismiss the article.

"I was informed by one of our boatmen, who acted as guide, that the whole island (Devenish in Lough Erne) was leased out at *twenty-eight shillings* per acre, and under-let at the high advance of *eight pounds* per acre for the potatoe crop."—A gain to the middle man of 6*l.* 12*s.*, or of 8*l.*, in the acre! He must indeed be a tyro* in political economy who can defend such a cause as this.

"In travelling through Ireland," observes Sir Richard, "the attention is immediately and most forcibly arrested by the situation of the *labouring poor*; and both the eye and mind are in a certain degree *compelled* to dwell upon this distressing object, by the general want of interest which the surface of the country affords. They are seldom relieved by picturesque scenery, or by improved agriculture; but the *poor man's hovel* every where presents itself, and encourages a train of thought most galling to humanity. In describing the state of the poor throughout the different provinces, the authors of the *Statistical Surveys* have performed both their duty to the public and to themselves, as men of feeling, in painting the miseries of the poor in the strongest colours. As their own words need no comment, and will speak more emphatically than any from the mouth of a *stranger*, I shall make use of them on this occasion:

"Mr. Tighe, in his '*Survey of the County of Kilkenny*,' says, 'The peasants are most miserably lodged; there are numbers who have not a bedstead, nor even what is called a truckle-bed frame; a pallet to sleep on, is a comfort unknown to them: a wad of straw, or perhaps heath, laid on a damp clay floor, forms their resting-place; but very few of them have any thing like sheets; their blankets are wretchedly bad; in short, their bed-clothes are ragged and scanty; they put their coats and petticoats over them in aid of blankets in cold weather: too often these are still damp, having been but imperfectly dried by a miserable fire, after they were worn at work in the rain. Even through the scanty thatch, the rain

sometimes descends upon their beds, and, bringing down the sooty substance lodged there by the smoke of the cabin, wets and stains the bed itself, and those who are stretched upon it.'

"Neither are the habitations of the poor, except in the immediate neighbourhood of some man of feeling, who has looked upon them with an eye of pity (and few indeed are these examples), at all more comfortable in other provinces: in short, the above may serve as a *general and just* description of the *poor man's hovel*. I shall however subjoin a few more extracts from other County Surveys.

"*Cavan*. 'In civilization they have made no proficiency, for the very wealthiest of these mountaineers have no better bed than straw, nor is a bedstead to be seen amongst them; but they indiscriminately herd together with the hogs, and all the domestic animals of their hovel. In more minutely examining the condition of this abandoned peasantry, we have an opportunity of seeing far into human nature, and behold the natives happy, and abundantly possessed of those qualifications which endear mankind to each other. In acts of friendship to their neighbours, they are rarely deficient. Their generous hospitality to strangers is proverbial; for *educating* their children they are *particularly anxious*, and a close attention to *religion* is universally prevalent; and though their ideas may be strongly tinged with superstition, it only argues that their minds have been totally neglected; and they shew a great wish and anxiety for instruction even in religious concerns.'

"*Queen's County*. 'Truly it may be said, that the *hogs* in England have more comfortable dwellings than the majority of the *peasantry* in Ireland. How can we expect propriety of conduct from our peasants, when we take so little pains to improve them? In how many places do we find the whole stock of domestic animals, and the peasant family, herd together under one miserable shed, with perhaps no better covering than sods or weeds; and from their extreme filth alone, what ravages has sickness made through a whole district!'" p. 301.

"These extracts," adds Sir Richard, "will sufficiently prove the abject and distressed situation of the labouring poor throughout Ireland. Four mud walls, with one entrance, and frequently without either a window or a chimney, will in a few words describe the Irish hovel."

* See Christian Observer for March, p. 186.

"In a country, where, owing to a want of capital and a contracted system of agriculture, employment cannot be found for the peasant, his idleness is in some degree palliated, and becomes an act of necessity." pp. 304, 306.

Many points of inferior moment we have purposely omitted: our wish was to furnish a general view, and we are persuaded it is just. Next to the existence of the slave trade, the situation of Ireland must reflect upon Britain the deepest reproach. The former has now been abolished, we trust for ever; and we cannot help expressing a hope, that those distinguished characters, whom history will transmit with resplendent lustre to the most distant times as the champions of Africa, will be rendered doubly illustrious by similar exertions in the cause of Ireland. From the clamours of faction, and the struggles of party, no reasonable man will, in such a matter, look for permanent good. The true patriot is one who sympathizes with sorrow for its own sake, and is anxious to relieve it. Places and pensions may be the meed of others: the satisfaction of removing oppression, and of raising his fellow-creatures in the scale of being, will be to him the highest and the best reward.

The Family Shakespeare. Four Volumes. London: Hatchard. 1807.
Price

It was necessary for an expurgator of Shakespeare to be endued with purity of principle, correct taste, and an accurate knowledge of the habits of thinking and vices of mankind. In respect to the first of these, it is evident that an attempt to purify a popular work from moral taint ought to proceed from one whose determined virtue would resist evil though arrayed "in a shape of heaven," and severely resolve to give up wit, good sense, and nature, when found, as they frequently are, in strange combination with sin. So far prepared for the arduous en-

terprize, he must in the next place be competently skilled in the science of criticism; otherwise the result, however creditable to his principles, may be unfinished and absurd. He may, for example, by too daring obliteration so mutilate a dramatic fable, by omitting parts necessary to its catastrophe, as to convert even the gravest tragedy into a "Comedy of Errors." It is farther requisite, that a moral refiner should possess an adequate knowledge of the world. Whatever may be the usual meaning of this indefinite phrase, we understand by it, in this place, such an acquaintance with the current characters and modes of men's vices, as may enable him to detect, and expunge accordingly, those sentiments and expressions which are coincident with habits of depravity, and which persons of a libertine mind instinctively recognise as their own.

To an editor thus qualified might be securely entrusted the expurgation of Shakespeare. Yet we conceive, that such a person would view his undertaking with no very sanguine expectation of fitting his author for the domestic library. A collection of this kind should unquestionably be diversified with books of taste and amusement; but we doubt whether a man powerfully influenced by Christian principles in all his undertakings would think it desirable to contribute, even under the supposed circumstances, to the dissemination of a taste for the drama, and especially among young people. We have on a former occasion (in the *Christian Observer* for 1805, p. 238) detailed at some length the objections which have been urged against the theatre. There is a question arising out of the subject, which may be put in the following form; if you condemn the theatre, can you consistently permit us to *read* the drama? To resolve an inquiry of this sort by a simple affirmative or negative, would argue on the part of the casuist either presumption or indolence, and leave the

inquirer in a state of disappointment, and perhaps disgust. One principal design, therefore, of the present article is, to furnish the latter with a few materials whereon to ground a determinate judgment on the point at issue.

We set out by allowing, that the drama, whether studied in the theatre or in the closet, is one of the highest kinds of gratification. Let not this concession be misunderstood. We are speaking not of moral, but of mental, luxury. This distinction must be premised, because it is usual to hear declamations uttered against the drama by persons whose understandings are too rude and uncultivated to admire any efforts of mind, whether the high results of reason or the wild vagrancies of fancy; and who, of course, make no intellectual sacrifice by burning a playbook, and refusing to run after Mrs. Siddons and Kemble. People of this description scarcely need to be warned, that there is danger connected with the study of Shakespeare, Otway, and Congreve. Their incitements to evil are of a grosser character. If the stage have *any* attractions for them, it must be loaded with the apparatus of pantomime, with Blue Beards, and Castle Spectres, and other terrors which of late years have been transferred from the nursery.

Cowper, whom the loudest talkers against plays and players quote as a standard authority on subjects like that under discussion, knew well the power of the drama, when, in reference to Garrick, he described contemporary frequenters of the theatre, as

———Fearing each to lose

Some note of Nature's music from his lips,
And covetous of Shakespeare's beauty, seen
In ev'ry flash of his far-beaming eye.

Task, b. iii.

Shakespeare is dangerous to those whose imagination and passions are not curbed and made tractable by principle; and who, it is supposed, have an intellectual relish for the comic vivacity, and high-wrought

pathos, of the poet. Hence a taste for the drama is particularly injurious, if awakened at that crisis of the moral man when we traverse the middle region between boyhood and maturity. There is a period on this side one-and-twenty when minds of a certain make admit, with a most ridiculous self-importance, the fantastic and sickly emotions termed sentimental. The schoolboy impatiently longs to disengage himself from his aurelia state, and flutter airily in the beams of what he is enjoined to call sensibility. The season approaches, when every leaf rustles with sympathy; the moon-beams tremble with rapture; the night-breeze murmurs responsive to sighs and laments; and in the woodland walk, like the exiled duke, he certainly finds "tongues in trees;" but not "books in the running brooks;" still less, "sermons in stones;" but love "in every thing." (*As You Like It*, Act. ii. sc. i.) Other boys, whose mental character is coarse and phlegmatic, are unsusceptible of this delirium; yet, as their comrades, they wander in the groves, but in pursuit of wood-pigeons and squirrels; and linger by wizard streams, with aspirations after trout and perch; who perhaps read too, but some borrowed, jockey-fingered, numbers of the Sportsman's Magazine. These grosser spirits in due time file off to their posts in the stable and kennel; and with them our subject has nothing to do. The young persons immediately concerned are such as are endowed with the quality termed genius; and who having not entered into the business of life far enough to find exercise for their talents among the affairs of mankind, begin to be eager and busy among the high interests of Desdemona, Ophelia, and Rosalind. With these practised politicians the assertion of Marcellus, that "something is rotten in the state of Denmark," would go near to decide the lawfulness of the recent bombardment of Copenhagen. Shakespeare is their Vattel.

The practical mischief of all this is, that the mind is enervated and deranged at a time when it ought to be braced and organized; when powers intended to be fitted for the serious realities of life, and with an ultimate view to an eternal state, are wasted on fiction, and employed to decorate scenes of visionary, impracticable happiness. It is scarcely possible for a young person of fervid genius to read Shakespeare * without a dangerous elevation of fancy; and even allowing that he may be betrayed into no such palpable offences as are the natural growth of a stimulated imagination, yet a character imparted to the mind in its most impressible state is with difficulty effaced. It *may* finally disappear; but this after a discipline, which, had it been submitted to at first, might have preserved the soul from the distemper it is afterward employ to remedy.

Had the creative fancy of the poets merely summoned into being elves, fairies, and other denizens of their ideal world, not the most marble-hearted moralist would have interdicted the perusal of the drama. Oberon, Puck, Titania, Cobweb, and Peaseblossom, as far as our recollection goes, are very innoxious characters. Not so the less unreal personages, the Almerias and Belvideras, who, in the phrase of Thomson, "pour their souls in love." For let it be considered, that the groundwork of almost every dramatic story is passion; a subject which the poet contrives to exalt as the sole or co-ordinate cause of all human happiness. The very distresses represented as flowing from this source, he invests with an interest and a dignity, which, to those in the morning of life, have an attraction fearfully seductive. The melancholy, the anguish, and even the despera-

tion of the drama, are in this case the objects less frequently of pain, than of admiration; and many an almost-man is half resolved, that, for the sake of some Juliet, he would rather fall like Romeo, than live without rapture, and die without a dagger. To some imaginations, the study of the drama is a stimulant administered in a fever.

But allowing the above representation to be extravagant, it may be asked, whether the general character and effect of the drama be favourable to the sober and collected habit of mind which it is our duty to cultivate in young persons? A state of excitement is undesirable; and it may be well to assure our juniors, that, in such a world as this, they will act wisely by lowering their estimate of life, from "the cloud-capt" summits of fancy, to the flat level of reality. On this ground, it may be safer to entrust a pupil with Robinson Crusoe, than with Shakespeare. Friday and the Spaniard are less exceptionable companions than Beatrice and Viola. For what effect has De Foe's romance on a boy's imagination? He certainly may dream, both by day and night, about desert islands, cabins, and savages; and he proceeds perhaps to construct a hovel under a hedge, contrives masquerade Indian dresses for himself and comrades, launches a tub on a duck-pond, coasts the margin in this canoe, and enjoys his drama, till cold weather or satiety calls for a different and more active amusement. In Robinson Crusoe there is little resembling what occurs in actual life: the scene is remote, and the characters and incidents incapable of being imitated or realized, beyond the short-lived mimicry before mentioned, either by grown or half-grown men. But in Shakespeare it is inauspiciously the reverse. The scene is very frequently at home: and when it lies in France, or in any kingdom where the manners are painted as generally resembling our own, distance has no influence upon feel-

* It may be expedient to apprise the reader, that although our strictures throughout the review generally refer to Shakespeare, they are applicable to all the dramatic poets.—*Ex uno disce omnes.*

ings. Wherever the scene is, there is Shakespeare and fascination. We cannot indeed realize the characters of kings and warriors; but we may study their speeches and exploits, till we admire and envy; and without wielding real sceptres and battle-axes, we may think ourselves into monarchs and heroes, arrange the destinies of empires, and pity the grovellers whose imagination never bounds over the horizon of their actual condition. A more humble class of image-worshippers can first imagine themselves lovers, humourists, and rovers, and then literally become so; and these may have been educated in the schools of the dramatists. Playwrights may be looked upon as purveyors to idle and distempered minds. They are the commissaries of fancy.

Nor will it avail a preceptor to assure and re-assure his pupil that the plays of Shakespeare each furnish a good moral. For even conceding this, how can the pupil be expected to value it? It has been most justly asserted, that the real moral of a tale is the impression left on the reader's mind. It may be very true, that the tragedy of Macbeth illustrates the nature and fruit of ambition; but we believe, that a young person rises from the perusal of Macbeth with an imagination crowded with daggers, weird sisters, and apparitions.

Unquestionably there is in Shakespeare much moral truth; and sometimes we even find expressions of sublime devotion. And though it might be embarrassing to attempt to compile from his writings articles of religion, yet his creed is generally orthodox. He is so true to reality, that when a saint comes in his way he makes him talk like one. Such a character, however, is introduced not as the central and obvious figure of the groupe, but, like the machinery of the poets, as useful to the plot and catastrophe. In Shakespeare, religion appears as a stranger. When sentiments occur worthy of the faith which in his age had re-

CHRIST. OBSERV. No. 76.

cently been purified from the errors of his ancestors, they shew themselves distinct from the circumjacent scenery, and may too generally be regarded as the oases of a moral desert. Like his own Master Shallow, he can refer to the Scriptures, and moralize on death; and in a moment hasten back into the world, and accompany its inhabitants either to their "farms" or their "merchandise." (See Henry IV. Part II. act. 3. sc. 2.)

We now proceed to examine the merits of *The Family Shakespeare*; which it is impossible to mention without recollecting, that no professed excellence of intention in forming a scheme can provide for success in its execution. And this old remark is perpetually verified by the overthrow of theorists and projectors. The work consists of twenty selected plays; among which we do not find the First, Second, and Third Parts of Henry VI. The omission of these is, on a moral ground, very unaccountable. That "*The Merry Wives of Windsor*" should be left out, might be expected; but if "*Othello*" be retained, why discard "*Anthony and Cleopatra*," "*Measure for Measure*," and "*Romeo and Juliet*?" The selection appears to us arbitrary. The editor's object, as stated in the preface, is,

—"to offer these plays to the public in such a state, that they may be read with pleasure in all companies, and placed without danger in the hands of every person who is capable of understanding them. Many vulgar and all indecent expressions are omitted; an uninteresting or absurd scene is sometimes curtailed; and I have occasionally substituted a word which is in common use, instead of one that is obsolete. I have availed myself of the observations of the ablest commentators in elucidating the text: though I thought it better to avoid all notes in an edition which is chiefly intended for family reading, or for those whose hearts will be too much interested by the play to wish for such an interruption."

"In the state," says the editor towards the conclusion, "in which these plays

are now presented to the public, the innocent mind may find in them an almost inexhaustible fund of instruction and pleasure; of instruction which is perhaps peculiar to this author, and pleasure which the severest moralists cannot wish to prohibit." pp. vii—ix.

The plan developed in the first of these extracts appears to be good; but we incline to differ from the editor with regard to the notes. The bare text of Shakespeare is often perfectly unintelligible. The editor endeavours to shelter himself under the authority of Dr. Johnson; the citation from whom, however, begins with asserting that "notes are often necessary, but they are necessary evils." We should have advised a selection from the notes of the *variorum* edition of Shakespeare, published by the late Mr. Reed; particularly from the annotations of Johnson himself. They are not only luminous expositors of the poet, but peculiarly excellent, in a moral not less than critical view. By way of examining the credit due to the editor's representation of his own success, we have collated the First Part of Henry the Fourth, selecting that play as one which would effectually discover the principles, and try the critical powers, of an expurgator of Shakespeare. (Vol. ii. pp. 323—408.) In the speech which opens the play, King Henry says,

"As far as to the sepulchre of Christ
(Whose soldier now, under whose blessed
cross

We are impressed and engag'd to fight)
Forthwith a power of English shall we
levy,

*To chase these pagans, in those holy fields,
Over whose acres walk'd those blessed feet,
Which, fourteen hundred years ago, were
nail'd,*

*For our advantage, on the bitter cross.
But this our purpose," &c.*

In the Family Shakespeare the lines in Italics are omitted: it is difficult to conceive why. If the first four of these lines be retained, it is improper to obliterate the rest. In the second scene of the first act the Prince and Falstaff make their ap-

pearance. The Prince's reply to his companion's first address is suffered to retain an offensive allusion, which might have been altogether omitted; as might the familiar use of the name of the evil spirit in the same reply, and in the speeches of King Henry and Hotspur, p. 334. In Falstaff's second speech he is permitted to quibble upon the term *grace*. At p. 328, Falstaff's profaneness is passed over; so is the Prince's ludicrous application of Scripture, and his levity on the subject of prayer.—P. 332, Hotspur uses the divine name as a mere expletive, yet this is not omitted; though, with a strange inconsistency, when Northumberland (p. 335) uses the name reverently, it is altered to *heav'n*. And what is more unaccountable, when *Hotspur* (p. 336) speaks the divine name *without* levity, it is again changed to *heav'n*. So that, by the rule here practised, it is lawful for some persons to jest with a Being whom they are not to mention with gravity. Hotspur is allowed (p. 336) to swear, when the omission of the oath would have been no disadvantage whatever to his speech. In the next page occurs language similar to that already noticed. At p. 341 is really expunged the Carrier's oath: but this again is inconsistent; for at p. 328 an equally offensive oath is retained, which is repeated at pp. 344, 360. Hotspur's oath at p. 346 is of the same class; though at p. 382 it is altered to the fourth vowel. It is a fact also, that his profaneness at p. 348 is omitted; and the editor shews some judgment in what he has substituted. Falstaff comes again with his allowed profaneness at pp. 353 and 356. At p. 375, Prince Henry's mention of the divine name is retained. At p. 376, the allusion to Dives, &c. is omitted. Why?—At p. 386, a very exceptionable word is changed to *vilely*, though the same term (as an adjective), at p. 328, is retained!—But we can proceed no farther with this tedious detail. The reader must have seen, that in the Family Shakespeare the

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"innocent mind" may find something very different from "instruction and pleasure." And we can moreover assure him, that "many vulgar," and many far worse than vulgar, expressions, are to be found in the play above examined, as well as throughout the whole work. He will now judge, whether it "may be read with pleasure in all companies," — "pleasure which the severest cannot wish to prohibit."

It is an evidence of the imperfect effect produced by the general profession of the Gospel, that the literature of Christian nations bears so faint an impress of their religion. One might almost imagine, that from the period of the revival of letters a conspiracy had existed, the object of which was, to retain, with all the elegance and philosophy of the ancient world, as much of that world's depravity as is registered and, as some think, recommended in the literary remains of Greece and Italy: since, for all that generally appears to the contrary, not merely the text of the classics, but the illustrations of it by Christian critics, might have been produced in the delusion and thick darkness of paganism. But were the Gospel suffered to effect the radical alteration in our moral system which it proposes, and which in individual instances it actually does effect, it is obvious, that the relics of heathenism would at least be so far purified as to be rendered negatively harmless. Men would scrutinise, with no misplaced severity, whatever was derived from the voluptuous or atheistic corruptions of antiquity. It is true that we do not bend nor sacrifice before the effigies of Liber and Venus, but we transfer the spirit of idolatry from those deities to the makers of them, — the poets, and (so it appears) the historians, and awful moralists of the old world. The same character of devotion is discernible in the reverence shewn towards the earlier classics of our own island. Among these, Shakespeare has been inaugurated as the prime deity of our Pan-

theon*. He is first approached by the aspirant as "our great dramatic poet;" in the vestibule of the temple he becomes "our immortal bard;" and in the interior, "the divine. Shakespeare." The high-priest of this idol erected to him no metaphoric temple on the lawns of Hampton, but a material fabric, and more durable than the tents and booths which arose by the deity's own stream; —

For Garrick was a worshipper himself:
He drew the liturgy, and fram'd the rites
And solemn ceremonial of the day,
And call'd the world to worship on the
banks

Of Avon, fam'd in song

The mulb'ry tree was hymn'd with dulcet
airs;

And from his touchwood trunk the mulb'ry
tree

Supplied such relics as devotion holds

Still sacred.

TASK, b. vi.

Garrick, however, did not scruple to correct the dramas of Shakespeare by the canons of his own taste. He went so far as to expunge whole scenes; that, for example, of the grave-diggers in Hamlet; and, if we recollect right, by obliteration, alteration, and addition, even transmuted the tragedy of King Lear into a comedy. We believe, also, that in the prompt-books of the theatres the plays of Shakespeare are considerably shortened and modified. The managers, indeed, know well that to exhibit Shakespeare in his original form is to disgrace him. "The admirers of this great poet," says Dr. Johnson, "have most reason to complain when he approaches nearest to his highest excellence, and seems fully resolved to sink them in dejection, and mol-

* "There is a strange unwillingness," said the biographer of Johnson, "to part with life, independent of serious fears as to fatuity. I remember many years ago, when my imagination was warm, and I happened to be in a melancholy mood, it distressed me to think of going into a state of being in which Shakespeare's poetry did not exist." Boswell, vol. iii. p. 327. Fourth edit.

lily them with tender emotions, by the fall of greatness, the danger of innocence, or the crosses of love. What he does best, he ceases to do. He is not long soft and pathetic, without some idle conceit or contemptible equivocation. He no sooner begins to move, than he contracts himself; and terror and pity, as they are rising in the mind, are checked and blasted by sudden frigidity." (Preface to Shakespeare.) — All this is correctly true. His most tragic characters wind up their sorrows in jokes and puns; some, like Dapperwit and Sir Fopling, "die in metaphor, and some in song;" and their previous dejection, like the melancholy of Jaques in the forest, is "a most humorous sadness."

Yet this deformity in the dramatic person of Shakespeare, repulsive as it is to our intellectual feelings, renders his works less seductive and pernicious. Where the judgment is offended, the passions sometimes resent the insult as offered to themselves; especially when originally excited by the agency of the understanding. The redundant absurdity of Shakespeare occasionally operates as an antidote to his seductions. We refuse to sympathize with the lover or hero, who, in the article of death, is eager to find rhymes, and expires in giving utterance to a quibble. Even the "sceptred pall" of tragedy becomes fit only to dress out the funerals of "a king of shreds and patches." It may be observed, that the *vulgarity* also of the dramatist is, in a moral sense, not unproductive of good. It augments the repulsive effect produced by his absurdity; and thus contributes, in its degree, to moderate enthusiasm. The astonishing power of Shakespeare, as a painter of manners, is evinced by his accurate pictures of what is called low life. We feel that we are in company with Falstaff, Bardolph, Poins, and Gadshill. Like Prince Henry, we are "brethren to a leash of drawers," and "have sounded the very bass string of hu-

mility." We do not quietly read their conferences about sack, and Mrs. Quickly; but join their parties in Eastcheap. Such familiarity is insufferable. We can endure to contemplate Flemish boors on the canvas of Teniers, and admire the fidelity of the artist; but do not wish the figures to step down from their frames. A person who has any pretensions to refinement shrinks from the converse of clowns. Their humour, however natural, is still offensive. Even if innocent, it is gross; and if otherwise, revolting. In low scenes, Shakespeare is frequently too natural to please; as least to please those whom his attractions have a tendency to corrupt. Evil, to fascinate with success, must be "to a radiant angel link'd," and endeavour to mask the vulgar visage of the fiend. The tavern dialogues of Shakespeare are less adapted to harm *sentimental* readers, than the impassioned harangues of his Ferdinands and Mirandas, and such other philosophers as concentrate all transport in a smile, and all agony in a frown. Not that their philosophy terminates here. Its necessary, ultimate effect, if abandoned to its own operations, is too serious to provoke levity.

We briefly digress from the subject of the drama, to apply the doctrine announced in this article to a kindred species of composition: — we allude to novels. Works of this description form a very considerable feature in the literary character of our country. The writings of Fielding, Smollett, and Richardson, are recognized among our standard classics. Yet even flexible moralists admit, that Tom Jones and Roderick Random are unfit for general perusal. Sir Charles Grandison is called immaculate. Such an epithet cannot surely be affixed to Clarissa. Some characters and incidents in that performance are ill suited to communicate what even the advocates of novels themselves term inoffensive amusement. The naturalized romance of Don Quixote should

certainly be judged inadmissible into the domestic library. As to recent productions of novelists, we could select several from those of Mrs. Charlotte Smith, Mrs. Radcliffe, and madame D'Arblay, in which no immoral sentiment occurs. It may also be asserted, that the characters of their heroes and heroines are, generally speaking, unexceptionable. We do not say that they are formed after the model laid down in the New Testament; but that they are externally virtuous. Yet these novels we would, nevertheless, most anxiously keep out of the hands of young persons. We cannot select from them passages glaringly bad, and so condemn the works to be burnt; but we guess, that our sentimental and half-employed son will wish he had been Orlando or Valancourt, while his sister thinks herself into Monimia or Emily. There succeeds the same sickliness, the same enervation of mind, the same fervour and elevation of fancy, which result from a familiarity with the drama. The general feeling is identical. It is possible that no evil actually perceptible ensues. Too subtle to become a tangible subject of reprehension, it is therefore more pernicious. There is a virulence in the distemper, which,

— “ mining all within,
Infects unseen.”

But it is time to draw these remarks to a close. The reader may perhaps hesitate to admit the validity of all that has been advanced, particularly where our subject connects itself with criticism. But as the Christian Observer is professedly a “*family*” book, the Conductors feel a proportionate anxiety to enforce upon the parents and instructors of young persons the paramount importance of selecting for their amusement such works, and if possible such only, as arrest the attention without alluring it to unsafe objects; and on this ground we have attempted to detail the not un-

usual effects of an early acquaintance with the literature of the drama. It may indeed be observed, that in every period of life, where an individual's ardour for polite learning is yet unextinguished, it is imprudent to revive a taste for that department of letters which is occupied by the writers of fiction; and who, in accommodation to the general notions of mankind, are obliged to invent what will most effectually gratify their patrons. The majority of authors live by diverting men's thoughts from themselves; and subjects of eternal importance are either overlooked as strange and unserviceable, or approached with repugnance, examined without interest, and dismissed with infidel impatience. Men are accustomed to regard Christianity as a time-honoured and awful edifice, which they occasionally enter, not to decipher the divine records there reposed, but to admire the antique architecture, to gaze at the fretted roof, or watch the sunbeams throw on the pavement the splendid tints of the windows. Hence the suspicious devotional feelings excited by painting and music, when those sciences are connected with scriptural subjects. The imagination possesses so formidable an influence over the passions, that a person, whose principal hopes and anxieties refer to a world unseen, fears to strengthen that faculty by indulging himself in any kind of lettered idleness. And it is one of the triumphs of Christianity, when it has persuaded such as combine with a religious profession a high taste for the literature of poetry, romance, and the drama, to renounce their once cherished familiarity with the auxiliaries of vice. The self-denial here called into action can be estimated by those, and only by those, who *have* such a taste. But it is the practical character of the religion we endeavour to inculcate, to exercise a sacred violence on the mind, by bringing all its faculties under the controul of a new and divine principle. While the meta-

physical speculator is compelled to abandon "the wisdom of this world" as "foolishness," the wanderer in fairy land is reminded of an apostle's assertion, "When I became a man, I put away childish things."

Before him fancy's gilded clouds decay,
And all its varying rainbows die away;
Wit shoots in vain its momentary fires;
The meteor drops, and in a flash expires.

Would you then, pleads the objector, annihilate the imagination?

The objector mistakes us. In our opinion, every intellectual power finds its place in religion. The prophetic imagery of the Old Testament, and the parables of the New, may be regarded as properly the offspring of the inventive faculty. But the ornamental and symbolic language of the Scriptures is throughout employed in urging the human mind to exert its highest powers on subjects of eternal importance.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

Is the press: Lowth on the sacred Poetry of the Hebrews, 2 vols. 8vo.;—Vota Abdollatephi, Arabic and Latin;—Griesbach's Greek Testament, 2 vols. 8vo.;—Abridgement of Burnet's History of the Reformation;—A Tour in Scotland, by Sir J. Carr;—The Cambrian Traveller's Companion, by Mr. Nicholson, being intended as a Guide to every part of Wales;—and Lectures on Agriculture, by Mr. Arthur Young.

Preparing for the press: An Abridgement of Pearson on the Creed, by Mr. C. Burney;—A work, by Mr. Bakewell, demonstrating the possibility of improving the quality and increasing the value of Wool by easy and simple means;—and a Reply, by the Rev. W. Newman, to two queries: 1. What has the Gospel done for Women? 2. What have Christian Females done for the Gospel?

The first part of a work entitled "The Artist's Repository, or Encyclopedia of the Fine Arts, has appeared. Its object is to aid the students of the fine arts. It will be completed in ten parts, to be published monthly, at 5s. each.

A Geological Society has been formed in London, for the general advancement of geological science. The Right Hon. G. E. Greville is patron, and Dr. Laird secretary.

The Norrisian prize at Cambridge is this year adjudged to Mr. G. C. Gorham of Queen's college, for his essay on *Public Worship*.

An institution was formed in 1805, by the name of "The London Infirmary for curing the diseases of the eye," under the direction of Mr. Saunders the oculist. It is supported wholly by voluntary contributions. In the course of the last year the number of patients admitted to the Infirmary was 2369; of whom 390 still remained, 105 absented themselves, 30 applied with eyes in a state of destruction, 14 were dismissed as incurable, 34 were relieved, and 1796 were cured. *Of these last, 23 were restored to sight by operations for the cataract, of whom ELEVEN WERE BORN BLIND.* The last report of this institution, after noticing, with merited commendation, the various plans which have been adopted for teaching and employing blind persons, observes, that "this infirmary seeks a still greater good,—to preserve and restore the sight when endangered or lost by accident; to prevent the evil which those are employed in mitigating." The following fact ought to be generally known. "The operation on persons born blind with cataracts, has hitherto been deferred until they arrive at an age when reason will teach them the necessity of submission. To Mr. Saunders belongs the praise of having overcome the difficulty of the case, by an operation which he has performed with uniform success on children at various ages, earlier than that at which oculists have been accustomed to operate, and even on an infant only nine months old." The funds of this admirable institution amount, we are sorry to say, to only 300*l*.

a year. An annual guinea, or ten guineas at a time, constitute a governor, who may always keep one patient in the infirmary, and an additional patient for every additional guinea he contributes.

The experiments of Mr. Davy on the alkalies have been repeated before the Askesian and Mineralogical Societies, by Mr. Pepys, with a very large Galvanic apparatus, consisting of one hundred and twenty pairs of plates of thirty-six inches surface each, containing nearly seven hundred weight of copper and zinc. The solid caustic pot-ash was used, slightly moistened by the breath. The metalloid obtained was highly inflammable, swam in rectified naphtha, but was with difficulty separated from the pot-ash, in which it is plentifully imbedded, after being exposed to the Galvanic action. Water being dropped upon it, the particles explode similarly to grains of gunpowder thrown into the fire. The metalloid obtained from soda is not so highly inflammable, and can therefore be collected more easily. A globule about the size of a small tare being thrown on paper moistened, instantly became apparently red hot, and running off the surface of the water, fell luminously through the air. Mr. Allen has also repeated the experiments of Mr. Davy, and obtained both the metalloids by four troughs of fifty pairs, each of sixteen inches surface.

The visiting magistrates to whom it was referred to examine the allegations con-

tained in a letter of Mr. sheriff Phillips to W. Mainwaring, esq., respecting the management of Cold-Bath-Fields prison, have made their report. They conclude with observing, that "Upon the whole of the investigation it appears to your committee that the sheriff (Phillips) has been imposed upon, and that the statement made to him (which occasioned his writing the letter to the Chairman of the Sessions) originated in misapprehension, and was altogether frivolous and unfounded."

Account of the number of ships and vessels which have entered into and cleared outwards from the Port of London, from the first of January to the last day of February, in the years 1805, 1806, 1807, and 1808, distinguishing the coasting from the foreign trade:

	1805.	1806.	1807.	1808.
Foreign inwards	195	368	312	323
Do. outwards	268	250	357	271
Coasters inwards	1750	1737	2055	1903
Do. outwards	850	801	929	850

The number of yards of printed and dyed cottons exported from Great Britain to the United States in 1805, was, 10,627,632; in 1806, 16,724,378; and in 1807, 17,369,317.

One or two drops of aquafortis are said to be sufficient for taking out a large spot of ink without damaging linen. The spot must previously be moistened with water, and afterwards rinsed in water.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Course of Lectures on the fundamental and most essential Doctrines and Subjects of Christianity; by the Rev. J. Proud. 4s. sewed.

Institutes of Biblical Criticism, or Heads of a Course of Lectures on that Subject; by Gilbert Gerard, D. D. 8vo. 10s. 6d.

An Illustration of the General Evidence establishing the Reality of Christ's Resurrection. 8vo. 7s.

Strictures on Subjects chiefly relating to the Established Religion and the Clergy; by the Rev. Josiah Thomas. 3s. 6d.

Joseph's Consideration, a Sermon preached at Clare Hall, Cambridge, Feb. 29, 1808; by the Rev. James Plumtre, M. A. 1s.

A Reply to so much of a Sermon published in the Course of last Year by H. Philip Dodd, as relates to the well-known Seruple of the Quaker against all Swearing; by Josiah Gurney Bevan.

A Sermon preached in the Cathedral of York, before the Hon. Sir Soulden Lawrence, March 6, 1808; by the Rev. F. Wrangham. 2s. 6d.

Elementary Evidences of the Truth of Christianity. 12mo. 3s.

A Dissertation on the Propagation of Christianity in Asia; by the Rev. Hugh Pearce, M. A. 4to. 15s.

An Examination of Mr. Marsh's Hypotheses respecting the Origin of our Three First Canonical Gospels; by Daniel Veysie, B. D. 4s.

The Right and Duty of a faithful and fearless Examination of the Scriptures, in a farewell Sermon preached at Hull; by James Lyons. 1s. 6d.

Shuckford's Sacred and Profane History of the World connected. A new Edition, uniform with Prideaux's Connections. Revised and corrected by James Creighton, A. B., with a few Notes, and the Ancient Alphabets and Inscriptions, by Adam Clarke, LL. D. Including Bishop Clayton's Strictures on the Work; and embellished with a new set of Maps. 4 vols. 8vo.

The true Nature of Imposture fully displayed in the Life of Mahomet; by Dr. Prideaux. The 10th edit. improved; with his Letter to a Deist, &c. With a fine portrait. 1 vol. 8vo.

Baxter's Reformed Pastor, abridged by the Rev. Samuel Palmer. A new edition. 1 vol. 12mo.

Dr. Dodd's Comfort for the Afflicted. A new edition. 12mo.

Zeal without Innovation; or the present State of Religion and Morals considered, with a View to the Dispositions and Measures required for its Improvement: to which is subjoined, an Address to Young Clergymen, intended to guard them against some prevalent Errors. 8vo. 7s. 6d.

MISCELLANEOUS.

The Crusaders, or the Minstrels of Acre; a Poem in Six Cantos. 4to. 12s.

Hints on the Economy of feeding Stock, and bettering the Condition of the Poor. 8vo. 10s.

The Report of the Committee of the Board of Agriculture concerning the Use and Culture of Potatoes. 4to. 7s. 6d.

Universal Biography; by J. Lempriere, D. D. 4to. 3l. 3s. boards.

A French and English, and English and French Dictionary, by M. l'Abbé de Levizac. Small 8vo. 9s. bound.

An Abstract of the History of the Bible, for the Use of Children; by Wm. Turner. 1s. 4d. half bound.

The Arithmetic of real Life and Business, adapted to the practical Use of Schools; by the Rev. J. Joyce. 3s. bound.

Thoughts and Suggestions on the Means apparently necessary to be adopted by the Legislature, for improving the Condition of the Irish Peasantry; by Robert Bellew. 3s.

A History of the Island of St. Helena, from its Discovery by the Portuguese to the Year 1806; by T. H. Brooke, Esq. 8vo. 10s. 6d.; royal paper, 15s.

Lessons for Young Persons in humble Life; calculated to promote their Improvement in the Art of Reading; in Virtue and Piety; and particularly in the Knowledge of the Duties peculiar to their Stations. 12mo. 3s. 6d.

A Treatise on the Inflammatory Diseases of the Mucous Membrane of the Bronchiæ; by Charles Badham, M. D. 12mo.

Hints for the Consideration of Parliament, in a Letter to Dr. Jenner, on the supposed Failures of Vaccination at Ringwood; by W. Blair, Surgeon of the Lock Hospital. 8s. 6d.

A Statement of the Numbers, the Duties, the Families, and the Livings of the Clergy of Scotland; by the Rev. W. Singers. 2s.

The Trial of Lieutenant-General White-locke; by Blanchard and Ramsay. 8vo. 18s.

The Poll for Representatives in Parliament for the County of York at the General Election, 1807. 8vo. 10s. 6d.

The Speech of Henry Brougham, Esq. before the House of Commons, in Support of the Petitions against the Orders in Council; taken in short-hand by Mr. A. Fraser. 2s. 6d.

Popular Lectures on Experimental Philosophy, Astronomy, and Chemistry; by George Gregory, D. D. 2 vols. 12mo. 15s.

The Works of John Dryden, with a Life of the Author, and Notes critical and illustrative; by Walter Scott, Esq. 18 vols. 8vo. 9l. 9s. boards; royal paper, 12l. 12s.

The Georgics of Publius Virgilius Maro; translated to English Blank Verse by James R. Deare, LL. D. 7s.

Travels in Asia and Africa, including a Journey from Scanderoon to Aleppo, and over the Desart to Bagdad and Bassora; a Voyage from Bassora to Bombay, and along the Western Coast of India; a Voyage from Bombay to Mocha and Suez, in the Red Sea; and a Journey from Suez to Cairo and Rosetta, in Egypt; by the late Abraham Parsons, Esq. Consul and Factor-marine at Scanderoon. 4to. 1l. 5s. boards.

RELIGIOUS INTELLIGENCE.

GREAT BRITAIN.

AFRICAN INSTITUTION.

THE second report of this interesting institution has just been published*. It appears from it that the committee have been actively employed in forwarding the objects of the association. A correspondence has been opened with the governor of Cape-Coast Castle, and also with Mr. Ludlam, the governor of Sierra Leone, with a view to obtain information respecting the state of Africa, and the means whereby its civilization may most effectually be promoted. Mr. Ludlam, whose judgment and local information, as well as cordial attachment to the cause of African civilization are well known, has been requested to watch over the execution of the act abolishing the slave trade; and has been empowered to erect a seminary at Sierra Leone, the object of which shall be, not merely to teach the natives of Africa reading and writing, but to combine with these elementary branches of knowledge instruction in agriculture and other useful arts. Teachers are also to be appointed, for the purpose of instructing the Europeans and others residing in the colony in the Arabic and Suroo languages; the first of which is understood generally among the Mohammedans; and the latter is spoken throughout an extensive district, and is already reduced to writing. The committee were encouraged to appropriate to this object a large proportion of their present funds, from their having learnt that several of the African youths, who have been educated in England by the Sierra Leone Company, were filling offices of trust in the colony with credit to themselves and satisfaction to their employers. Two of these youths, at present in this country, are to be fully initiated in Dr. Bell's system of education previously to their return to Africa. We are sorry to perceive that the society's funds are still so limited as to oblige them to

prescribe narrow limits to the extent of their plan of education.

With a view to the encouragement of agriculture in Africa, the committee have proposed rewards for the growth of cotton, indigo, rice, and coffee; and they have intimated an intention, if their funds should prove adequate to the undertaking, of engaging, in America or the West Indies, persons who shall instruct the natives in the best modes of cultivating and preparing these articles. Cotton has appeared to the committee to be on the whole the article which may be cultivated with most advantage in Africa, and they have taken considerable pains in procuring a supply of the best kinds of cotton seed from different parts of the world. —The natives of Africa are already acquainted with it: it is easily raised and prepared for market: its growth will occasion less of competition with our own colonies, than almost any other article of tropical produce: and it is important, in the present state of the world, to provide fresh sources from which a supply of cotton wool may be obtained. The other articles of African production, which the committee enumerate as likely to furnish a return for British merchandize are, gold, ivory, bees-wax, dye-woods and timber of various kinds, pot-ash, gum senega, gum copal, palm-oil, indigo, rice, coffee, sugar, Malaguetta pepper, cayenne, ginger, cubebs, cardamums, cinnamon, and other spices, castor oil, musk, and other drugs, Indian arrow-root, tapioca and sago, tobacco, hides, and sponge. Opium might easily be cultivated in Africa; and it is supposed that the cochineal and the silk worm might also be reared there. Africa abounds, at the same time, in almost all the different fruits, esculent roots, and grain, which grow in other tropical countries. And if the efforts which have been made to develop the faculties of the African continent, and to establish a trade in its natural productions, have hitherto failed, the committee shew clearly that this failure may be ascribed to the slave trade, "which, by destroying the security both of person and property in every part of Africa, by polluting the

* It is published by Mr. Hatchard, 190, Piccadilly.

sources of justice, by not only exciting wars between nations, but raising the arm of every man against his neighbour, has paralysed every effort of prospective industry, and repressed even the desire of cultivating more than was wanted for immediate subsistence." The truth of this representation is exemplified by some striking extracts from letters lately received from governor Ludlam, by which it appears, that down to the beginning of the present year, while we were rejoicing in having passed so many months before a law to abolish the slave trade, Africa continued to endure all the evils of that trade, aggravated by the eager competition of the slave traders on the eve of its termination.

The committee at the same time caution the subscribers against expecting any very great effects to be immediately produced, even by the cessation of the slave trade. Africa, exhausted by the expiring struggles of that traffick, may for a time be incapable of much exertion in other directions. On the coast especially, the population is so greatly thinned, by the excessive demands which have been made upon it, as to place very considerable difficulties in the way of the general diffusion of knowledge, and the general excitement of industry. This state of things, however, ought not to discourage the exertions of the society: but, by displaying the magnitude of that work of beneficence and mercy in which it is engaged, ought rather to redouble them. The difficulties are great, but by no means insuperable. The African continent is still possessed of an immense population. If security be given to the coast, and encouragements held out to industry, the waste will soon be reanimated with new life. Labourers will migrate to the spot where their persons will be safe, and their labour productive. Men of commercial enterprise will be attracted to the points where the manufactures of Europe may be safely bartered for the productions of Africa; and the benefits of industrious occupation, of a fair and legitimate commerce, of order, justice, and security, being once felt, they cannot fail to be duly appreciated and widely diffused*.

* An article in the Appendix establishes very satisfactorily the probability, that in a short time our exports to Africa will greatly exceed what has ever

One great step to the attainment of security would be, to induce the other nations of the earth to relinquish the trade in slaves. The success of any plan for the improvement of Africa must depend on the degree in which that trade is generally suppressed. At present, the Portuguese settled at Brazil are the only persons at liberty to carry it on. It may be possible to induce their government, if not wholly to abandon it, yet to confine it within narrow limits, perhaps to the eastern coast of Africa, or at least to that coast and the coast of Angola. And, should they agree to this restriction, the African coast, from the twentieth degree of north latitude to the fourth or fifth degree of south latitude, an extent of about 2,300 miles, would be entirely free from the European slave trade, at least during the continuance of the present war. But, supposing this object to be attained, it must still require the utmost efforts, on the part of the friends of Africa, so to improve the present crisis, as that, on the termination of the war, those powers, who may wish to resume the slave trade, may find the Africans so much enlightened with respect to their true interests as to be proof against its temptations. Under these circumstances, it seems unnecessary to endeavour to impress on the public how very urgent is the call for exertion; and, with a view to that exertion, how important it is that funds should be provided for giving effect to the beneficent designs of the institution.

It appears, from the Report, that two ships of war were sent out to the coast in the month of November, with instructions to prevent the infraction of the law for abolishing the slave trade, and to take every opportunity of reconciling the African chiefs to this measure, and of explaining to them its beneficial tendency. A commission has also been appointed by government, and will proceed in a few months to the coast of Africa, for the purpose of minutely investigating the state

been their largest amount. The island of St. Domingo, though still in a distracted state, and containing only four or five hundred thousand inhabitants, consumes at this moment more of our manufactures than, while the slave trade lasted, were consumed by the whole western coast of Africa. By that coast, however, we will now have access to fifty, perhaps a hundred, millions of people.

of the different British settlements, and pointing out in what manner they may be made subservient to the great object of African civilization. A court of vice-admiralty has also been constituted at Sierra Leone, for the purpose of giving effect to the act for abolishing the slave trade; an appointment which is particularly desirable at the present moment, as otherwise all the vessels seized under the abolition act must be carried to the West Indies for adjudication; a course which would be attended with a cruel protraction of the confinement on ship-board of the captured slaves. A better chance will also be thus afforded for restoring some of the captured slaves to their former connections; and some of them, after having enjoyed the advantage of instruction in agriculture and in other useful arts at the colony, may possibly be beneficially employed in disseminating, in other parts of Africa, the knowledge which they may have thus acquired. Our readers will readily perceive that a very wide field is here opened for the benevolent exertions of the society; nor can the Christian observer view it without an ardent desire that the funds of the institution may be so enlarged, as to enable the directors to embrace the opportunity which will in that case be afforded them, of conferring a signal benefit on Africa.

Some interesting papers on the subject of African civilization are contained in the Appendix.

MR. STONE'S TRIAL FOR HERESY.

In our volume for 1807, p. 41, we reviewed a sermon preached by the Rev. Francis Stone, rector of Cold Norton, at the visitation of the archdeacon of Essex, in which that gentleman ventured to impugn the doctrines of the divinity and pre-existence of Christ, and of the atonement, in a manner which might justly be denominated blasphemous. We closed our review with expressing a hope that his conduct would not "escape the judicial animadversion of his venerable diocesan." In this hope we have not been disappointed. On the 13th instant his trial came on in the Consistory Court of the bishop of London, before sir William Scott; when the charge of having preached, printed, and published a sermon in which he had denied the above-mentioned doctrines, was fully proved to the satisfaction of the judge; who declared that the doctrine held forth in the sermon was

contrary to the established laws of the church; and that,—it being enacted by a statute of the 15th of Elizabeth that if any clergyman shall advisably maintain or affirm any doctrine contrary and repugnant to any of the articles of religion, and shall persist in the same and not revoke his error, he shall be deprived of his ecclesiastical preferments,—he should be obliged to have recourse to that step on the next court day, unless Mr. Stone should in the meantime revoke his errors. On the 20th instant the court again met, when Mr. Stone, being called upon to appear and revoke his errors, presented a paper, which was read, and he afterwards addressed the court in a speech. But the tendency both of the written paper and the speech being rather to affirm and maintain the doctrine he had promulgated than to revoke it, the registrar was ordered to enter on the record that Mr. Stone persisted in his error, and Mr. Stone was told that sentence of deprivation must be passed on him by the bishop of the diocese. The bishop of London then entered the court, accompanied by the bishop of Lincoln and other dignified clergy; and being informed by sir William Scott that the charges had been clearly proved, pronounced the sentence which deprived Mr. Stone of his ecclesiastical preferments.

The church is certainly very deeply indebted to the bishop of London for his salutary interference on this occasion; and we trust that the example will have its proper effect.

NON-RESIDENCE OF THE CLERGY.

We noticed in our last (p. 278) the increase of the number of non-resident clergymen which has been the consequence of sir William Scott's bill. It now appears, from a paper which has been laid on the table of the house of commons, that the non-resident clergy of England amounted for the year 1805 to 4,506; for 1806, to 4,123; and for 1807, to 6,145! In consequence of this increase, the lords of the privy council have directed that the future returns should specify the causes and grounds of the non-residence.

BRITISH AND FOREIGN BIBLE SOCIETY.

On Wednesday, the 4th of May, the British and Foreign Bible Society held their fourth annual meeting at the New London Tavern, Cheapside, which was

most numerous attended. A Report of their proceedings, the substance of which we shall soon have an opportunity of laying before our readers, was read by the president, lord Teignmouth. The arch-

bishop of Cashel, and the bishops of Durham and Salisbury, were also present on the occasion.

The society's depository is now removed to No. 169, Fleet Street.

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

THE attention of Bonaparte seems at present to be nearly engrossed by the drama which is acting in SPAIN, of which, doubtless, he may be considered as the author. One thing at least is clear, we mean that he is now the master of the scenes. On his arrival at Bayonne, the old king and queen, and the prince of Asturias, repaired to his presence; when the former protested strongly against the usurpation of his son, by whom he stated himself to have been compelled to sign the deed of abdication. Bonaparte took the part of the dethroned monarch, and Ferdinand has terminated his short reign by restoring the crown to his father. While these events were passing at Bayonne, a commotion of the populace at Madrid, probably excited in part by the partisans of the prince of Asturias, and in part by French intrigue, gave the grand duke of Berg a pretence for occupying the capital with his troops. This object he did not effect without a severe struggle, and some loss. But the loss on the part of the insurgents must have been very great; as the artillery, charged with grape-shot, continued to play through the crowded streets for some time; and as every man found in arms, whether in the streets or within the houses, was instantly shot or cut in pieces. The whole city has been disarmed; and the power of the state, though placed nominally in the hands of a council, is now administered by the French commander in chief, who is made lieutenant-general of the kingdom. French troops have continued to pour into Spain; and there can no longer exist the slightest hope that any available effort can be made by the grandees (if there were any such), who aimed at the independence of their country, to rescue it from the dominion of France.

Several letters have been published in the *Moniteur*, which serve to explain,

though very imperfectly, the feelings of the different parties concerned in this transaction. The most interesting of these is addressed by Bonaparte (on the 16th of April, before he or the king had arrived at Bayonne) to the prince of Asturias. In this letter he states it to have been his intention to visit Spain in order to "draw over the king to some necessary amelioration of his states," and to the removal of the prince of the Peace, which appeared necessary to their prosperity. The state of things in the north, and the late events at Aranjuez, retarded this journey. After moralizing on the danger arising to kings from accustoming their people to shed blood, or seek redress themselves, he adverts, in very remarkable terms, to the impolicy of proceeding farther against the prince of the Peace. "How can you draw up," he says, "a process against the prince of the Peace without involving in it the queen and the king? *Your royal highness has no right to the crown but what you derive from your mother: if this process degrade her, your royal highness destroys your own right.*" All, however, may now be arranged. The prince of the Peace may retire into France, and remain there. As to the abdication of king Charles, if it proves to have been voluntary it shall be acknowledged, and Ferdinand supported in the throne. The letter closes with a very significant threat, that should commotions or insurrections ensue, the subjugation of Spain will be the consequence.

From the king's letter to the prince, which is dated on the 2d of May (three days after his arrival at Bayonne), it appears that when Bonaparte first meditated a visit of reform to Madrid, Charles had some idea of resistance. He assembled an army round him, that he might "exhibit himself in the state which became a king of Spain," and that he

"might maintain more worthily the glory of the crown." The tumults which took place at Aranjuez frustrated this purpose. He proceeds to state that he had opened his whole heart to the emperor, "by whom alone the country can be saved," and "on whose arrangements and protection every thing must depend." "He has declared to me that he will never acknowledge you as king. He has besides shewn me letters which contain proofs of your aversion to France." "In depriving me of my crown, you have broken your own to pieces." "By your conduct towards me, you have erected a brazen wall between you and the throne." Ferdinand, in a letter to his father dated the 6th of May, resigns the crown in his favour.

It would not be easy to infer from these letters what are Bonaparte's purposes with respect to Spain. The probability is, that he will permit the old king nominally to resume the government, while the country is garrisoned by French troops, and the power remains in his own hands; and that he will draw from the imbecile monarch, as the price of his restoration, a cession of some of his Trans-atlantic possessions.

The Swedish troops have entered Norway; but the progress which they have

hitherto made is inconsiderable. The Danish forces appear disposed to contest every inch of ground. In Finland the course of events has been very unfavourable to the Swedish interests. The strong fortress of Swenburgh was surrendered to the Russians by capitulation on the 3d of May, before any impression had been made upon it by the besiegers; together with the flotilla which lay in the harbour. One of the articles of the convention is, that this flotilla shall be restored in case England shall restore the Danish fleet. The king of Sweden appears to have heard with great indignation of the surrender of this fort; and he has disgraced and discarded the commandant, and all the officers who assisted at the council of war in which the measure was determined upon, and who did not protest against it. Our second expedition had not yet arrived in the Baltic.

A report has reached this country that the Ottoman Porte has resolved to declare itself in favour of England, as the only means which it could adopt for evading the demands and impositions of the French. If this report be true, we may expect to hear that the armies which have for some time past been advancing to the Turkish frontier, will be ordered to commence their work of spoliation.

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

1. On the 5th instant a warm debate took place in the house of commons on the subject of the grant to the college of Maynooth. The grant originally voted by the Irish parliament for this institution, and which the imperial parliament considered itself bound to renew annually, was 8000*l*. Last year this sum was raised to 13,000*l*., on the ground that additional buildings were wanted for the accommodation of the students. But the sum which the chancellor of the exchequer thought it right to move for the present year was 9,250*l*. Now although, in thus enlarging the original grant, government may be considered as having acted with superfluous liberality towards the catholics, yet the members of opposition pretended to discover in the transaction traces of bigotry and intolerance; and violent declamations were made on

the occasion, which could have no effect but that of inflaming the popular discontent in Ireland. In a former part of the present number we have expressed our general opinion on this subject. We certainly could wish that this college had never been instituted; but having been instituted, and the faith of parliament being pledged to support it to a certain extent, we admit that that support cannot properly be withdrawn, except in consequence of some arrangements with the catholics. There clearly, however, can exist no claim, in reason or equity, for an extension of the grant to which parliament is pledged, particularly as all those laws are repealed which stood in the way of their instituting, by means of private contributions, seminaries for the education of catholic priests. Can it be said, with the slightest colouring of truth, that the government is intolerant, because they will consent to educate and maintain

constantly at the public expense only 250 priests? It is an abuse of language to say so. Could this extravagant proposition be maintained, the government would then be convicted of intolerance, not only towards all the dissenters from the established church in this country, but towards the established church itself. Some years ago it would have been thought enough, even by the catholics themselves (and for this only did they petition the legislature), to be allowed to educate their priests at their own expense. That the state should defray the expense of more than two-thirds of the number which the exigencies of the catholic church requires, was neither asked nor expected by them. Now, however, that they are placed, in this respect, in a more favoured situation than the established church itself, will it be pretended that an injury is done them by refusing a farther aid? Nothing but the violence of party could have given birth to so monstrous a perversion of truth and right.

2. At the close of the above debate, in which Dr. Duigenan had attacked in very vehement terms the loyalty of the catholic body, and declared that he considered every catholic priest as almost necessarily an enemy to the state, the chancellor of the exchequer was asked, whether there was not an intention on the part of government to make that learned doctor a privy counsellor of Ireland; and replying in the affirmative, notice was immediately given of a motion to be made respecting his appointment. Accordingly, on the 11th instant, Mr. Barham brought the subject before the house with a view ultimately to address his majesty upon it. His motion, however, was lost by a majority of 174 to 107. We will not pretend to say that the occasion was such as altogether justified the interference of parliament; but we have no hesitation in saying, that the appointment, in the present state of popular feeling in Ireland, is not to be defended. The very indiscreet and intemperate language which Dr. Duigenan has been accustomed to use when discussing the claims of the catholics, and the coarse terms which he has frequently employed to characterize them, must have made a deep impression on their minds; and it surely therefore argues an unjustifiable disregard of their feelings to bestow on such a man, without some strong and urgent necessity, the high honour of being called to a

seat at his majesty's council board. That no such necessity can be pleaded it is almost needless to state.

3. The West-India committee, appointed to examine whether any and what relief could be granted by parliament to the West-Indian planters and merchants, under the pressure of their existing difficulties (arising from the general stagnation of trade and the peculiar depression of the price of all articles of West-Indian produce), having reported it to the house as their opinion that the distilleries should be restricted from the use of every kind of grain for a time to be limited, and that the use of sugar should be substituted; it was moved, "that all distillation from grain should be prohibited from the 1st of July to the 1st of October next; and that his majesty in council may, if he see fit, continue this prohibition, from that time, till thirty days after the then next meeting of parliament." This question has been twice debated in the house of commons, and though carried on both occasions in the affirmative, yet the majorities have been very slender; on the first division, 122 to 108; and on the second, 163 to 127. The advocates for the measure, among whom are his majesty's ministers, have chosen to rest its propriety chiefly on British grounds. The last harvest, they say, was by no means abundant: we are now effectually excluded from all hope of a foreign supply: the most distant probability that a scarcity of grain may occur renders it our first duty to husband our resources: and it is a happy circumstance that we can do so by means which at the same time will minister to the relief of a most meritorious and suffering body of men, the West-Indian planters, for whose produce there will now be an increased demand. These arguments they endeavour to strengthen by this consideration, that the West Indies, being cut off from their usual supply of flour and rice from America, unless they can procure it from England, the slaves must starve; and that England will be unable to answer this new demand on its resources without some such expedient as that which has been proposed. To this statement it is replied, that, inasmuch as we are shut out from all hope of foreign supply, it becomes us, instead of adopting a measure the tendency of which is to lower the price of corn and to depress the agricultural interest, to give

every possible encouragement to the growth of corn: that in case of the occurrence of a scanty harvest, our only security from famine arises from the amount of grain which is raised for other purposes than the food of man; and which, in such a case, may easily be diverted from those purposes: that the only true index of the abundance or scarcity of corn is the price which it bears in the market; and that that price at present is not even so high as it ought to be, in order to afford a fair remuneration to the cultivator of the soil: and that, as a means either of relief to the West Indians or of economy at home, the measure will be of little avail, unless its operation be continued for a much longer period than is proposed, as the malting season is already over; and if it be so continued, it must have the effect of throwing a considerable quantity of land out of tillage, which may prove a serious calamity to this country.

The question in this case must be allowed to turn in a great degree on the fact, whether a scarcity of corn can be considered to exist in this country: and here we cannot help being of opinion, that if such scarcity really existed, it would have been indicated ere now by a less dubious criterion than the apprehension of a few individuals. We cannot believe that the agricultural body, who possess superior means of knowing whether there really be a deficiency of grain, would not avail themselves of such deficiency to enhance their prices. The ground, however, on which we feel disposed chiefly to question the policy of the measure, is its bearing on the West Indians themselves. The distresses which they experience at the present moment unquestionably arise from their growing a much larger quantity of sugar than there is a demand for in the market of Europe. The price has consequently fallen so low as to render the cultivation of the article a source of actual loss to the planters. They nevertheless still continue to apply the labour of their slaves to the cultivation of sugar, by which they must inevitably incur a loss, and to import provisions from abroad at a much higher price than they could raise them at home. This unnatural state of things may perhaps be thus accounted for: Almost all the estates in the West Indies are mortgaged to merchants in this country, whose profits arise chiefly from their commission on the sugar which is con-

signed to them, and who would therefore object to any measure which should lessen the culture of sugar, whatever benefit it might ultimately produce to the planter. But surely this is a short-sighted policy. It might easily be shewn to be the real interest of all parties concerned in the West Indies, that as much of the labour of the slaves should be applied to the cultivation of provisions as would render the islands independent of any foreign supply, the surplus labour only being applied to the growth of exportable produce. The diminution of the quantity of sugar which must be the consequence of the adoption of this plan, would tend to raise its price sufficiently to remunerate the planter; and the large sums he is now obliged to pay for provisions to America or England would be saved. He would thus obtain food for his slaves both of a better quality and at a cheaper rate; while the cultivation of sugar, which is now a losing speculation, might again become a source of profit. This is the issue to which it is desirable that the present distresses of the West Indians should lead; and we are disposed to question the expediency of the proposed measure chiefly as it tends to retard things in their progress towards it.

4. The bill for preventing offices from being granted in reversion, has passed the house of lords without a division.

5. A bill has been brought into the house of commons for dividing the immense rectory of Simonbourne, on the death of the present incumbent, now an old man, into six livings, to be bestowed on persons who have served in the navy as chaplains. The living is in the gift of the commissioners of Greenwich hospital.

6. A pension of 10,000*l.* per ann. has been granted by parliament to the duchess of Brunswick.

7. On the motion of the chancellor of the exchequer, it has been resolved by the house of commons to permit the holders of 3 per cent. stock, while that stock continues under 80 per cent., to transfer it to the commissioners for paying off the national debt; and to empower the commissioners to grant, in return, annuities proportioned to the quantity of stock transferred, and the age of the persons to whom the annuities are to be given: the annuitants, however, are not to be under 35 years of age. The ground on which this measure has been proposed is the probability that stocks will continue

to rise in price: in which case it will be an advantage to the public to have redeemed at the present price, by means of these annuities (which may also prove a great accommodation to many individuals) any considerable portion of the national debt. The funds have risen gradually of late. Three per cent. consols. are now about 63 per cent.

NAVAL INTELLIGENCE.

Our cruizers continue to capture many of the enemy's privateers and gun-boats. The losses which have lately been sustained by the capture of our merchant ships have nevertheless been very considerable. Not a few captures have been made even in the Channel, and within sight of our own shores.

The Rochefort squadron appears^{or} at length to have entered the Mediterranean, and to have sheltered itself in the harbour of Toulon.

An order of council has been issued, directing the rigorous blockade of Copenhagen and of all the other ports in the island of Zealand.

Lord Gambier is appointed to the command of the Channel fleet. He hoists his

flag on board the Prince of Wales, of 110 guns, captain Bedford.

The island of Deseada, in the West Indies, which lies in the neighbourhood of Guadaloupe, has been taken by the same vessels which captured Mariegalante.

Accounts have been received of the safe arrival of the prince of Brazil and all his suite in the Rio Janiero; and it is said that a commercial treaty has been formed with him, which will open a wide field for mercantile adventure from this country. Lord Strangford has been appointed ambassador, and sir James Gambier consul, at the Brazilian court.

Bonaparte, since his arrival at Bayonne, has issued a decree which orders, that as America has embargoed her shipping in order to save her property from the English, an embargo shall be placed, with the same view, on all the American shipping in the ports of France. It further prescribes, that all American vessels which may be found upon the seas after the 28th of April must be supposed to have violated the American embargo, or to be engaged in some illicit trade, and that such vessels therefore shall be captured and detained.

ANSWERS TO CORRESPONDENTS.

CANTAB is unquestionably right in his criticism. The error, however, is one of no great moment, and which will be seen by candid readers to be, not a *fanciful opinion*, but an instance of mere inadvertence.

We recognize in AN IMPARTIAL OBSERVER, if we mistake not, an old correspondent. If he be one of those who view the Church of England "as a main branch of the anti-Christian system," we cannot wonder that he should regard our consistent attachment to that church "as sectarian bigotry." We see nothing in his letter to prevent our bestowing on the two-penny "squib" against the establishment, the censure which it deserves. If the "illiberal attacks," to which he affirms it to be a reply, were before us, we should be ready to comment on them also. Whatever may have been the occasion which gave birth to the tract in question, we cannot believe it to have been the work of a *pacifist sectary*.

The Verses on the passing of the Abolition Act; CYMON; ELMOND; and MATER, will appear.

ABECEDARIAN; S. T. T.; and LAICUS, have come to hand.

We are of opinion that Mason's Treatise on Self-knowledge is a valuable practical work.

ERRATUM.

In the List of New Publications, p. 335, col. 2, l. 5 from bottom,
for "the Rev. Hugh Pearce," read "the Rev. Hugh Pearson."